











85.2.2.43

103d

C. M.

---

Sir *THOMAS BROWN*'s  
**CHRISTIAN  
MORALS.**

---



# CHRISTIAN MORALS,

B Y

ST THOMAS BROWN,  
OF NORWICH, M. D.

And AUTHOR of  
RELIGIO MEDICI.

---

Published from the Original and Correct Manuscript of the Author ;  
by JOHN JEFFERY, D. D.  
ARCH-DEACON of NORWICH.

---

C A M B R I D G E :

Printed at the UNIVERSITY-PRESS,  
For *Cornelius Crownfield* Printer to the UNIVERSITY;  
And are to be Sold by Mr. *Knapton* at the Crown  
in St. Paul's Church-yard; and Mr. *Morphew* near  
Stationers-Hall, LONDON. 1716.



9201



*To the Right* HONOURABLE  
**DAVID**  
EARL of BUCHAN  
VISCOUNT AUCHTERHOUSE,  
LORD CARDROSS  
and GLEDOVACHIE,

One of the  
LORDS COMMISSIONERS  
of POLICE, and  
LORD LIEUTENANT  
of the Counties of  
STIRLING and CLACKMANNAN  
in NORTH-BRITAIN.

MY LORD,  
**T**HE Honour you  
have done our Fa-  
mily Obligeth us  
to make all just Acknow-  
ledg.

## D E D I C A T I O N.

ledgments of it: & there is no Form of Acknowledgment in our power, more worthy of Your Lordship's Acceptance, than this Dedication of the Last Work of our Honoured and Learned Father. Encouraged hereunto by the Knowledge we have of Your Lordship's Judicious Relish of universal Learning, and sublime Virtue; we beg the Favour of Your Acceptance of it, which

DEDICATION.

which will very much  
Oblige our Family in  
general, and Her in par-  
ticular, who is,

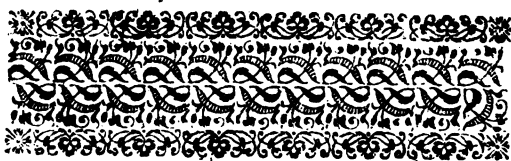
*My Lord,*

*Your Lordship's*

*most humble Servant,*

ELIZABETH LITTELTON.

THE



# T H E P R E F A C E.

**I***F any One, after he has read Religio Medici and the ensuing Discourse, can make Doubt, whether the same Person was the Author of them both, he may be Assured by the Testimony of Mrs LITTELTON, Sr. THOMAS BROWN'S Daughter, who Lived with her Father, when it was composed*

## The P R E F A C E.

posed by Him; and who, at the time, read it written by his own Hand: and also by the Testimony of Others, (of whom I am One) who read the MS. of the Author, immediately after his Death, and who have since Read the Same; from which it hath been faithfully and exactly Transcribed for the Press. The Reason why it was not Printed sooner is, because it was unhappily Lost, by being Mislay'd among Other MSS for which Search was lately made in the Presence of the Lord Arch-Bishop of Canterbury, of which his Grace, by Letter, Informed Mrs LITTLETON, when he sent the MS to Her. There is nothing printed in the Discourse, or in the short notes, but what is found in the Original MS  
of

*of the Author, except only where  
an Oversight had made the Addi-  
tion or Transposition of some words  
necessary.*

JOHN JEFFERY

Arch-Deacon  
of Norwich.

S E C T.



## P A R T I.

## S E C T. I.

**T**READ softly and circumspectly in this funambulatory Track and narrow Path of Goodness: Pursue Virtue virtuously: Leave not good Actions nor render Virtues disputable. Stain not fair Acts with foul Intentions: Maim not Uprightness by halting Concomitances, nor circumstantially deprave substantial Goodness.

Consider where about thou art in *Cebes's* Table, or that old Philosophical Pinax of the Life of Man: whether thou art yet in the Road of uncertainties; whether thou hast yet entered the narrow Gate, got up the Hill and asperous way, which leadeth unto the House of Sanity, or  
A taken

taken that purifying Potion from the hand of sincere Erudition, which may send Thee clear and pure away unto a virtuous and happy Life.

In this virtuous Voyage of thy Life hull not about like the Ark without the use of Rudder, Mast, or Sail, and bound for no Port. Let not Disappointment cause Despondency, nor difficulty despair. Think not that you are Sailing from *Lima* to *Manillia*, when you may fasten up the Rudder, and sleep before the Wind; but expect rough Seas, Flaws, and contrary Blasts, and 'tis well if by many cross Tacks and Weerings you arrive at the Port; for we sleep in Lyons Skins in our Progress unto Virtue, and we slide not, but climb unto it.

Sit not down in the popular Forms and common Level of Virtues. Offer not only Peace Offerings but Holocausts unto God: where all is due make no reserve, and cut not a Cummin Seed with the Almighty: To serve Him singly to serve ourselves



elves were too partial a piece of Piety,  
not like to place us in the illustrious  
Mansions of Glory.

## S E C T. II.

**R**EST not in an \* Ovation but a  
Triumph over thy Passions.  
Let Anger walk hanging down the  
head: Let Malice go Manicled, and  
Envy fetter'd after thee. Behold with-  
in thee the long train of thy Trophies  
not without thee. Make the quarrel-  
ling Lapithytes sleep, and Centaurs  
within lye quiet. Chain up the unruly  
Legion of thy breast. Lead thine own  
captivity captive, and be *Cæsar*  
within thy self.

## S E C T. III.

**H**E that is Chast and Continent  
not to impair his strength, or  
honest for fear of Contagion, will  
hardly be Heroically virtuous. Ad-

---

\* Ovation a petty and minor Kind  
of Triumph.

journe not this virtue untill that temper,  
when *Cato* could lend out his Wife,  
and impotent Satyrs write Satyrs up-  
on Lust: But be chaste in thy flaming  
Days, when *Alexander* dar'd not  
trust his eyes upon the fair Sisters of  
*Darius*, and when so many think  
there is no other way but *Origen's*\*.

#### S E C T. IV.

**S**HOW thy Art in Honesty, and  
loose not thy Virtue by the bad  
Managery of it. Be Temperate and  
Sober, not to preserve your body in  
an ability for wanton ends, not to  
avoid the infamy of common trans-  
gressors that way, and thereby to  
hope to expiate or palliate obscure and  
closer vices, not to spare your purse,  
nor simply to enjoy health; but in  
one word that thereby you may truly  
serve God, which every sickness will  
tell you you cannot well do with-  
out health. The sick Man's Sacrifice

---

\* Who is said to have Castrated himself.

is but a lame Oblation. Pious Treasures lay'd up in healthful days plead for sick non-performances: without which we must needs look back with anxiety upon the lost opportunities of health, and may have cause rather to envy than pity the ends of penitent publick Sufferers, who go with healthfull prayers unto the last Scene of their lives, and in the Integrity of their faculties return their Spirit unto God that gave it.

## S E C T. V.

**B**E Charitable before wealth make thee covetous, and loose not the glory of the Mite. If Riches encrease, let thy mind hold pace with them, and think it not enough to be Liberal, but Munificent. Though a Cup of cold water from some hand may not be without it's reward, yet stick not thou for Wine and Oyl for the Wounds of the Distressed, and treat the poor, as our Saviour did the Multitude, to the reliques of some baskets.

Diffuse thy beneficence early, and while thy Treasures call thee Master: there may be an Atropos of thy Fortunes before that of thy Life, and thy wealth cut off before that hour, when all Men shall be poor; for the Justice of Death looks equally upon the dead, and *Charon* expects no more from *Alexander* than from *Irus*.

## S E C T. VI

**G**IVE not only unto seven, but also unto eight, \* that is unto more than many. Though to give unto every one that asketh † may seem severe advice, yet give thou also before asking, that is, where want is silently clamorous, and mens Necessities not their Tongues do loudly call for thy Mercies. For though sometimes necessitousness be dumb, or misery speak not out, yet true Charity is sagacious, and will find out hints for beneficence. Acquaint thy self with the Physiognomy of Want, and

\* Ecclesiasticus.

† Luke.

let the Dead colours and first lines of necessity suffice to tell thee there is an object for thy bounty. Spare not where thou canst not easily be prodigal, and fear not to be undone by mercy. For since he who hath pity on the poor lendeth unto the Almighty Rewarder, who observes no Ides but every day for his payments; Charity becomes pious Usury, Christian Liberality the most thriving industry, and what we adventure in a Cockboat may return in a Carrack unto us. He who thus casts his bread upon the Water shall surely find it again; for though it falleth to the bottom, it sinks but like the Ax of the Prophet, to arise again unto him.

## S E C T. VII.

**I**F Avarice be thy Vice, yet make it not thy Punishment. Miserable men commiserate not themselves, bowwellefs unto others, and merciless unto their own bowels. Let the fruition of things bless the possession of them

them; and think it more satisfaction to live richly than dye rich. For since thy good works, not thy goods, will follow thee; since wealth is an appertinence of life, and no dead Man is Rich; to famish in Plenty, and live poorly to dye Rich, were a multiplying improvement in Madness, and use upon use in Folly.

## S E C T. VIII.

**T**RUST not to the Omnipotency of Gold, and say not unto it Thou art my Confidence. Kiss not thy hand to that Terrestrial Sun, nor bore thy ear unto its servitude. A Slave unto Mammon makes no servant unto God. Covetousness cracks the sinews of Faith; nummes the apprehension of any thing above sense, and only affected with the certainty of things present makes a peradventure of things to come; lives but unto one World, nor hopes but fears another; makes their own death sweet unto others, bitter unto them-

themselves; brings formal sadness, scenical mourning, and no wet eyes at the grave.

## S E C T IX.

**P**ERSONS lightly dipt, not grain'd in generous Honesty, are but pale in Goodness, and faint hued in Integrity. But be thou what thou vertuously art, and let not the Ocean wash away thy Tincture. Stand magnetically upon that Axis, when prudent simplicity hath fixt there; and let no attraction invert the Poles of thy Honesty. That Vice may be uneasy and even monstrous unto thee, let iterated good Acts and long confirmed habits make Virtue almost natural, or a second nature in thee. Since virtuous superstructions have commonly generous foundations, dive into thy inclinations, and early discover what nature bids thee to be, or tells thee thou may'st be. They who thus timely descend into themselves, & cultivate the good seeds which na-  
A 5
ture

ture hath set in them, prove not shrubs but Cedars in their generation. And to be in the form of the best of the Bad, or the worst of the Good, \* will be no satisfaction unto them.

## S E C T. X.

**M**AKE not the consequence of Virtue the ends thereof. Be not beneficent for a name or Cymbal of applause, nor exact and just in Commerce for the advantages of Trust and Credit, which attend the reputation of true and punctual dealing. For these Rewards, though unsought for, plain Virtue will bring with her. To have other by-ends in good actions sowers Laudable performances, which must have deeper roots, motives, and instigations, to give them the stamp of Virtues.

---

\* *Optimi malorum pessimi bonorum.*

## S E C T.



## S E C T. XI.

**L**ET not the Law of thy Country be the non ultra of thy Honesty; nor think that always good enough which the Law will make good. Narrow not the Law of Charity, Equity, Mercy. Joyn Gospel Righteousness with Legal Right. Be not a mere *Gamaliel* in the Faith, but let the Sermon in the Mount be thy *Targum* unto the Law of *Sinai*.

## S E C T. XII.

**L**IVE by old Ethicks and the classical Rules of Honesty. Put no new names or notions upon Authentick Virtues and Vices. Think not that Morality is Ambulatory; that Vices in one age are not Vices in another; or that Virtues, which are under the everlasting Seal of right Reason, may be Stamped by Opinion. And therefore though vicious times invert the opinions of things, and set

up a new Ethicks against Virtue, yet hold thou unto old Morality ; and rather than follow a multitude to do evil, stand like *Pompey's* Pillar conspicuous by thy self, and single in Integrity. And since the worst of times afford imitable Examples of Virtue; since no Deluge of Vice is like to be so general, but more than eight will escape ; Eye well those Heroes who have held their Heads above Water, who have touched Pitch, and not been defiled, and in the common Contagion have remained uncorrupted.

### S E C T. XIII.

**L**ET Age not Envy draw wrinkles on thy cheeks, be content to be envy'd, but envy not. Emulation may be plausible and Indignation allowable, but admit no treaty with that passion which no circumstance can make good. And displacency at the good of others because they enjoy it, though not unworthy of it,

it, is an absurd depravity, sticking fast unto corrupted nature, and often too hard for Humility and Charity, the great Suppressors of Envy. This surely is a Lyon not to be strangled but by *Hercules* himself, or the highest stress of our minds, and an Atom of that power which subdueth all things unto it self.

## S E C T. XIV

**O**WE not thy Humility unto humiliation from adversity, but look humbly down in that State when others look upwards upon thee. Think not thy own shadow longer than that of others, nor delight to take the Altitude of thy self. Be patient in the age of Pride, when Men live by short intervals of Reason under the dominion of Humor and Passion, when it's in the Power of every one to transform thee out of thy self, and run thee into the short madness. If you cannot imitate *Job*, yet come not short of *Socrates*, and those

patient

patient Pagans who tired the Tongues of their Enemies, while they perceived they spit their malice at brazen Walls and Statues.

## S E C T. XV.

**L**ET not the Sun in Capricorn \* go down upon thy wrath, but write thy wrongs in Ashes. Draw the Curtain of night upon injuries, shut them up in the Tower of Oblivion † and let them be as though they had not been. To forgive our Enemies, yet hope that God will punish them, is not to forgive enough. To forgive them our selves, and not to pray God to forgive them, is a partial piece of Charity. Forgive thine enemies totally, and without any reserve, that however God will revenge thee.

---

\* Even when the Days are shortest.

† Alluding unto the Tower of Oblivion mentioned by *Protopius*, which was the name of a Tower of Imprisonment among the *Perfians*; whoever was put therein was as it were buried alive, and it was death for any but to name him.

## S E C T. XVI.

**W**HILE thou so hotly disclaim-  
est the Devil, be not guilty  
of Diabolism. Fall not into one name  
with that unclean Spirit, nor act his  
nature whom thou so much abhorrest;  
that is to Accuse, Calumniate, Back-  
bite, Whisper, Detract, or sinistrouly  
interpret others. Degenerous deprav-  
ities, and narrow minded vices! not  
only below St. *Paul's* noble Christian  
but *Aristotle's* true Gentleman.\*  
Trust not with some that the Epistle  
of St. *James* is Apocryphal, and so  
read with less fear that Stabbing  
Truth, that in company with this vice  
thy Religion is in vain. *Moses* broke  
the Tables without breaking of the  
Law; but where Charity is broke,  
the Law it self is shattered, which  
cannot be whole without Love, which  
is the fulfilling of it. Look humbly  
upon thy Virtues, and though thou

---

\* See *Aristotle's* Ethicks, chapter of Magnanimity,  
art

art Rich in some, yet think thy self Poor and Naked without that Crown-  
ing Grace, which thinketh no evil,  
which envieth not, which beareth,  
hopeth, believeth, endureth all things.  
With these sure Graces, while busy  
Tongues are crying out for a drop of  
cold Water, mutes may be in happi-  
ness, and sing the *Trisagion*\* in Hea-  
ven.

## S E C T. XVII.

**H**OWEVER thy understanding  
may waver in the Theories of  
True and False, yet fasten the Rudder  
of thy Will, steer strait unto good and  
fall not foul on evil. Imagination is  
apt to rove and conjecture to keep  
no bounds. Some have run out so  
far, as to fancy the Stars might be  
but the light of the Crystalline Hea-  
ven shot through perforations on  
the bodies of the Orbs. Others  
more Ingeniously doubt whether there

---

\* Holy, Holy, Holy.

hath not been a vast tract of Land in the *Atlantick* Ocean, which Earthquakes and violent causes have long ago devoured. Speculative Misapprehensions may be innocuous, but immorality pernicious; Theoretical mistakes and Physical Deviations may condemn our Judgments, not lead us into Judgment. But perversity of Will, immoral and sinfull enormities walk with *Adraſte* and *Nemeſis* at their Backs, purſue us unto Judgment, and leave us viciously miserable.

## S E C T. XVIII.

**B**ID early defiance unto thoſe Vices which are of thine inward Family, and having a root in thy Temper plead a right and propriety in thee. Raiſe timely batteries againſt thoſe ſtrong holds built upon the Rock of Nature, and make this a great part of the Militia of thy life. Delude not thy ſelf into iniquities from participation or community,

which abate the sense but not the obliquity of them. To conceive sins less, or less of sins, because others also Transgress, were Morally to commit that natural fallacy of Man, to take comfort from Society, and think adversities less, because others also suffer them. The politick nature of Vice must be opposed by Policy. And therefore wiser Honesties project and plot against it. Wherein notwithstanding we are not to rest in generals, or the trite Stratagems of Art. That may succeed with one which may prove successful with another: There is no community or commonweal of Virtue: Every man must study his own oeconomy, and adapt such rules unto the figure of himself.

## S E C T. XIX.

**B**E substantially great in thy self, and more than thou appearest unto others; and let the World be deceived in thee, as they are in the Lights of Heaven. Hang early plums



mets upon the heels of Pride, and let  
 Ambition have but an Epicycle and  
 narrow circuit in thee. Measure not  
 thy self by thy morning shadow, but  
 by the extent of thy grave, and  
 Reckon thy self above the Earth by  
 the line thou must be contented with  
 under it. Spread not into boundless  
 Expansions either of designs or de-  
 sires. Think not that mankind liveth  
 but for a few, and that the rest are  
 born but to serve those Ambitions,  
 which make but flies of Men and  
 wildernesses of whole Nations. Swell  
 not into vehement actions which im-  
 broil and confound the Earth; but  
 be one of those violent ones which  
 force \* the Kingdom of Heaven. If  
 thou must needs Rule, be *Zeno's*  
 King, and enjoy that Empire which  
 every Man gives himself. He who  
 is thus his own Monarch contentedly  
 sways the Scepter of himself, not en-  
 vying the Glory of Crowned Heads  
 and Elohim of the Earth. Could the

---

\* Matthew XI.

World unite in the practise of that despised train of Virtues, which the Divine Ethicks of our Saviour hath so inculcated unto us, the furious face of things must disappear, Eden would be yet to be found, and the Angels might look down not with pity, but Joy upon us.

## S E C T. XX.

**T**HOUGH the Quickness of thine Ear were able to reach the noise of the Moon, which some think it maketh in it's rapid revolution; though the number of thy Ears should equal *Argus* his Eyes; yet stop them all with the wise man's wax, and be deaf unto the suggestions of Talebearers, Caluminiators, Pickthank or Malevolent Delators, who while quiet Men sleep, sowing the Tares of discord and division, distract the tranquillity of Charity and all friendly Society. These are the Tongues that set the world on fire, cankers of reputation, and, like that of *Jonas* his

Gourd, wither a good name in a night. Evil Spirits may sit still while these Spirits walk about, and perform the business of Hell. To speak more strictly, our corrupted hearts are the Factories of the Devil, which may be at work without his presence. For when that circumventing spirit hath drawn Malice, Envy, and all unrighteousness unto well rooted habits in his disciples, iniquity then goes on upon its own legs, and if the gate of Hell were shut up for a time, Vice would still be fertile and produce the fruits of Hell. Thus when God forsakes us, Satan also leaves us. For such offenders he looks upon as sure and sealed up, and his temptations then needless unto them.

## S E C T. XXI.

**A** N N I H I L A T E not the Mercies of God by the Oblivion of Ingratitude. For Oblivion is a kind of Annihilation, and for things to be as though they had not been is like  
unto

unto never being. Make not thy Head a Grave, but a Repository of God's mercies. Though thou hadst the Memory of *Seneca*, or *Simonides*, and Conscience, the punctual Memorist within us, yet trust not to thy Remembrance in things which need Phylacteries. Register not only strange but merciful occurrences: Let *Ephemerides* not *Olympiads* give thee account of his mercies. Let thy Diaries stand thick with dutiful Mementos and Asterisks of acknowledgment. And to be compleat and forget nothing, date not his mercy from thy nativity, Look beyond the World, and before the *Æra* of *Adam*

## S E C T. XXII.

**P**AINT not the Sepulcher of thy self, and strive not to beautify thy corruption. Be not an Advocate for thy Vices, nor call for many Hour-Glasses to justify thy imperfections. Think not that always good which thou thinkest thou canst a way

[ 23 ]  
ways make good, nor that concealed  
which the Sun doth not behold.  
That which the Sun doth not now  
see will be visible when the Sun is  
out, and the Stars are fallen from  
Heaven. Mean while there is no dark-  
ness unto Conscience, which can see  
without Light, and in the deepest  
obscurity give a clear Draught of  
things, which the Cloud of dissimu-  
lation hath conceal'd from all eyes.  
There is a natural standing Court  
within us, examining, acquitting, and  
condemning at the Tribunal of our  
selves, wherein iniquities have their  
natural Theta's, and no nocent is ab-  
solved by the verdict of himself. And  
therefore although our transgressions  
shall be tryed at the last bar, the pro-  
cess need not be long: for the Judge  
of all knoweth all, and every Man  
will nakedly know himself. And  
when so few are like to plead not  
Guilty, the Assize must soon have an  
end;

S E C T.

[ 24 ]

## S E C T. XXIII.

**C**OMPLY with some humors, bear with others, but serve none. Civil complacency consists with decent honesty: Flattery is a Juggler, and no Kin unto Sincerity. But while thou maintainest the plain path, and scornest to flatter others, fall not into self Adulation, and become not thine own Parasite. Be deaf unto thy self, and be not betrayed at home. Self-credulity, pride, and levity lead unto self-Idolatry. There is no *Damocles* like unto self opinion, nor any *Siren* to our own fawning Conceptions. To magnify our minor things, or hug our selves in our apparitions; to afford a credulous Ear unto the clawing suggestions of fancy; to pass our days in painted mistakes of our selves; and though we behold our own blood, to think our selves the Sons of *Jupiter*\*; are blandish-

---

• \* As *Alexander* the Great did.

ments

ments of self love, worse than outward delusion. By this Imposture Wise Men sometimes are Mistaken in their Elevation, and look above themselves. And Fools, which are Antipodes unto the Wise, conceive themselves to be but their *Periæci*, and in the same parallel with them.

## S E C T. XXIV.

**B**E not a *Hercules furens* abroad, and a Poltron within thy self. To chase our Enemies out of the Field, and be led captive by our Vices; to beat down our Foes, and fall down to our Concupiscences; are Solecisms in Moral Schools, and no Laurel attends them. To well manage our Affections, and wild Horses of *Plato*, are the highest Circenses; and the noblest Digladiation is in the Theater of our selves: for therein our inward Antagonists, not only like common Gladiators, with ordinary Weapons and down right Blows make at us, but also like Retiary and

B

Laqueary Combatants, with Nets, Frauds, and Entanglements fall upon us. Weapons for such combats are not to be forged at *Lipara: Vulcan's* Art doth nothing in this internal Militia: wherein not the Armour of *Achilles*, but the Armature of *St. Paul*, gives the Glorious day, and Triumphs not Leading up into Capitols, but up into the highest Heavens. And therefore while so many think it the only valour to command and master others, study thou the Dominion of thy self, and quiet thine own Commotions. Let Right Reason be thy *Lycurgus*, and lift up thy hand unto the Law of it; move by the Intelligences of the superiour Faculties, not by the Rapt of Passion, nor merely by that of Temper and Constitution. They who are merely carried on by the Wheel of such Inclinations, without the Hand and Guidance of Sovereign Reason, are but the Automatous part of mankind, rather lived than living, or at least underliving themselves.

SECT.



## S E C T. XXV.

**L**ET not Fortune, which hath no name in Scripture, have any in thy Divinity. Let Providence, not Chance, have the honour of thy acknowledgments, and be thy *Oedipus* in Contingences. Mark well the Paths and winding Ways thereof; but be not too wise in the Construction, or sudden in the Application. The Hand of Providence writes often by Abbreviatures, Hieroglyphicks or short Characters, which, like the Laconism on the Wall, are not to be made out but by a Hint or Key from that Spirit which indited them. Leave future occurrences to their uncertainties, think that which is present thy own; And since 'tis easier to foretell an Eclipse, than a foul Day at some distance, Look for little Regular below. Attend with patience the uncertainty of Things, and what lieth yet unexerted in the Chaos of Futurity. The uncertainty

and ignorance of Things to come makes the World new unto us by unexpected Emergences, whereby we pass not our days in the trite road of affairs affording no Novity; for the novellizing Spirit of Man lives by variety, and the new Faces of Things.

## S E C T. XXVI.

**T**HOUGH a contented Mind enlargeth the dimension of little things, and unto some 'tis Wealth enough not to be Poor, and others are well content, if they be but Rich enough to be Honest, and to give every Man his due: yet fall not into that obsolete Affectation of Bravery to throw away thy Money, and to reject all Honours or Honourable stations in this courtly and splendid World. Old Generosity is superannuated, and such contempt of the World out of date. No Man is now like to refuse the favour of great ones, or be content to say unto Princes, stand  
out

out of my Sun. And if any there be of such antiquated Resolutions, they are not like to be tempted out of them by great ones; and 'tis fair if they escape the name of Hypochondriacks from the Genius of latter times, unto whom contempt of the World is the most contemptible opinion, and to be able, like *Bias*, to carry all they have about them were to be the eighth Wise-man. However, the old tetrick Philosophers look'd always with Indignation upon such a Face of Things, and observing the unnatural current of Riches, Power, and Honour in the World, and with all the imperfection and demerit of persons often advanced unto them, were tempted unto angry Opinions, that Affairs were ordered more by Stars than Reason, and that things went on rather by Lottery, than Election.

## S E C T. XXVII.

**I**F thy Vessel be but small in the Ocean of this World, if Meanness of Possessions be thy allotment upon Earth, forget not those Virtues which the great disposer of all bids thee to entertain from thy Quality and Condition, that is, Submission, Humility, Content of mind, and Industry. Content may dwell in all Stations. To be low, but above contempt, may be high enough to be Happy. But many of low Degree may be higher than computed, and some Cubits above the common Commensuration; for in all States Virtue gives Qualifications, and Allowances, which make out defects. Rough Diamonds are sometimes mistaken for Pebbles, and Meanness may be Rich in Accomplishments, which Riches in vain desire. If our merits be above our Stations, if our intrinsecal Value be greater than what we go for, or our Value than our Valuation, and if we stand

stand higher in God's, than in the Censor's Book; it may make some equitable balance in the inequalities of this World, and there may be no such vast Chasm or Gulph between disparities as common Measures determine. The Divine Eye looks upon high and low differently from that of Man. They who seem to stand upon *Olympus*, and high mounted unto our eyes, may be but in the Valleys, and low Ground unto his; for he looks upon those as highest who nearest approach his Divinity, and upon those as lowest, who are farthest from it.

## S E C T. XXVIII.

**W**HEN thou lookest upon the Imperfections of others, allow one Eye for what is Laudable in them, and the balance they have from some excellency, which may render them considerable. While we look with fear or hatred upon the Teeth of the Viper, we may behold

B 4

his

his Eye with love. In venomous Natures something may be amiable: Poyſons afford Antipoyſons: nothing is totally, or altogether uſeleſly bad. Notable Virtues are ſometimes daſhed with notorious Vices, and in ſome vicious tempers have been found illuſtrious Acts of Virtue; which makes ſuch obſervable worth in ſome actions of King *Demetrius*, *Anto-nius*, and *Ahab*, as are not to be found in the ſame kind in *Ariſtides*, *Numa*, or *David*. Conſtancy, Generoſity, Clemency, and Liberality have been highly conſpicious in ſome Perſons not markt out in other concerns for Example or Imitation. But ſince Goodneſs is exemplary in all, if others have not our Virtues, let us not be wanting in theirs, nor ſcorn- ing them for their Vices whereof we are free, be condemned by their Vir- tues, wherein we are deficient. There is Droſs, Alloy, and Embaſement in all human Temper; and he flieth without Wings, who thinks to find Ophyr or pure Metal in any. For per-

perfection is not like Light center'd in any one Body, but like the dispersed Seminalities of Vegetables at the Creation scattered through the whole Mass of the Earth, no place producing all and almost all some. So that 'tis well, if a perfect Man can be made out of many Men, and to the perfect Eye of God even out of Mankind. Time, which perfects some Things, imperfects also others. Could we intimately apprehend the Ideated Man, and as he stood in the intellect of God upon the first exertion by Creation, we might more narrowly comprehend our present Degeneration, and how widely we are fallen from the pure Exemplar and Idea of our Nature: for after this corruptive Elongation from a primitive and pure Creation, we are almost lost in Degeneration; and *Adam* hath not only fallen from his Creator, but we our selves from *Adam*, our Tycho and primary Generator.

## S E C T. XXIX.

**Q**UARREL not rashly with Adver-  
 sities not yet understood; and  
 overlook not the Mercies often bound  
 up in them. For we consider not  
 sufficiently the good of Evils, nor  
 fairly compute the Mercies of Provi-  
 dence in things afflictive at first hand.  
 The famous *Andreas Doria* being  
 invited to a Feast by *Aloysio Fieschi*  
 with design to Kill him, just the  
 night before, fell mercifully into a  
 fit of the Gout and so escaped that  
 mischief. When *Cato* intended to  
 Kill himself, from a blow which he  
 gave his servant, who would not  
 reach his Sword unto him, his Hand  
 so swell'd that he had much ado to  
 Effect his design. Hereby any one  
 but a resolved Stoick might have  
 taken a fair hint of consideration,  
 and that some mercifull Genius would  
 have contrived his preservation. To  
 be sagacious in such interurrences is  
 not Superstition, but wary and pious  
 Discre-



Discretion, and to contemn such hints were to be deaf unto the speaking hand of God, wherein *Socrates* and *Cardan* would hardly have been mistaken.

## S E C T. XXX.

**B**REAK not open the gate of Destruction, and make no haste or bustle unto Ruin. Post not heedlessly on unto the *non ultra* of Folly, or precipice of Perdition. Let vicious ways have their Tropicks and Deflexions, and swim in the Waters of Sin but as in the *Asphaltick* Lake, though smeared and defiled, not to sink to the bottom. If thou hast dipt thy foot in the Brink, yet venture not over *Rubicon*. Run not into Extremities from whence there is no regression. In the vicious ways of the World it mercifully falleth out that we become not extempore wicked, but it taketh some time and pains to undo our selves. We fall not from Virtue, like *Vul-*

*can* from Heaven, in a day. Bad Dispositions require some time to grow into bad Habits, bad Habits must undermine good, and often repeated acts make us habitually evil : so that by gradual depravations, and while we are but staggeringly evil, we are not left without Parentheses of considerations, thoughtful rebukes, and merciful interventions, to recal us unto our selves. For the Wisdom of God hath methodiz'd the course of things unto the best advantage of goodness, and thinking Considerators overlook not the tract thereof.

### S E C T. XXXI.

**S**INCE Men and Women have their proper Virtues and Vices, and even Twins of different sexes have not only distinct coverings in the Womb, but differing qualities and Virtuous Habits after; transplace not their Proprieties and confound not their Distinctions. Let Masculine and feminine accomplishments shine

shine in their proper Orbs, and adorn their Respective subjects. However unite not the Vices of both Sexes in one; be not Monstrous in Iniquity, nor Hermaphroditically Vicious.

## S E C T. XXXII.

**I**F generous Honesty, Valour, and plain Dealing, be the Cognisance of thy Family or Characteristick of thy Country, hold fast such inclinations suckt in with thy first Breath, and which lay in the Cradle with thee. Fall not into transforming degenerations, which under the old name create a new Nation. Be not an Alien in thine own Nation; bring not *Orontes* into *Tiber*; learn the Virtues not the Vices of thy foreign Neighbours, and make thy imitation by discretion not contagion. Feel something of thy self in the noble Acts of thy Ancestors, and find in thine own Genius that of thy Predecessors. Rest not under the Ex-

pired merits of others, shine by those of thy own. Flame not like the central fire which enlightneth no Eyes, which no Man seeth, and most men think there's no such thing to be seen. Add one Ray unto the common Lustre; add not only to the Number but the Note of thy Generation; and prove not a Cloud but an Asterisk in thy Region.

### S E C T. XXXIII.

**S**INCE thou hast an Alarum in thy Breast, which tells thee thou hast a Living Spirit in thee above two thousand times in an hour; dull not away thy Days in sloathful supinety and the tediousness of doing nothing. To strenuous Minds there is an inquietude in overquietness, and no laboriousness in labour; and to tread a mile after the slow pace of a Snail, or the heavy measures of the Lazy of Brazilia, were a most tiring Pennance, and worse than a Race of some furlongs at the Olympicks.

The

The rapid courses of the heavenly bodies are rather imitable by our Thoughts than our corporeal Motions; yet the solemn motions of our lives amount unto a greater measure than is commonly apprehended. Some few men have surrounded the Globe of the Earth; yet many in the set Locomotions and movements of their days have measured the circuit of it, and twenty thousand miles have been exceeded by them. Move circumspectly not meticulously, and rather carefully solicitous than anxiously sollicitudinous. Think not there is a Lyon in the way, nor walk with Leaden Sandals in the paths of Goodness; but in all Virtuous motions let Prudence determine thy measures. Strive not to run like *Hercules* a furlong in a breath: Festination may prove Precipitation: Deliberating delay may be wise cunctation, and slowness no sloathfulness.

## S E C T. XXXIV.

SINCE Virtuous Actions have their own Trumpets, and without any noise from thy self will have their resound abroad; busy not thy best Member in the Encomium of thy self. Praise is a debt we owe unto the Virtues of others, and due unto our own from all, whom Malice hath not made Mutes; or Envy struck Dumb. Fall not however into the common prevaricating way of self commendation and boasting, by denoting the imperfections of others. He who discommendeth others obliquely commendeth himself. He who whispers their infirmities proclaims his own Exemption from them, and consequently says, I am not as this Publican, or *Hic Niger*, \* whom I talk of. Open ostentation and loud vain-glory is more tolerable than this obliquity, as but containing some Froath,

---

\* *Hic Niger est, hunc tu Romane caveto.* Horace.

no Ink, as but consisting of a personal piece of folly, nor complicated with uncharitableness. Superfluously we seek a precarious applause abroad: every good Man hath his plaudite within himself; and though his Tongue be silent, is not without loud Cymbals in his Breast. Conscience will become his Panegyrist, and never forget to crown and extol him unto himself.

## S E C T. XXXV.

**B**LESS not thy self only that thou wert born in *Athens*; \* but among thy multiplyed acknowledgments lift up one hand unto Heaven, that thou wert born of Honest Parents, that Modesty, Humility, Patience, and Veracity lay in the same Egg, and came into the World with thee. From such foundations thou may'st be Happy in a Virtuous

---

\* As *Socrates* did. *Athens* a place of Learning and Civility.

precocity, and make an early and long walk in Goodness; so may'st thou more naturally feel the contrariety of Vice unto Nature, and resist some by the Antidote of thy Temper. As Charity covers, so Modesty preventeth a multitude of sins; withholding from noon day Vices and brazen-brow'd Iniquities, from sinning on the house top, and painting our follies with the rays of the Sun. Where this Virtue reigneth, though Vice may show its Head, it cannot be in its Glory; where shame of sin sets, look not for Virtue to arise; for when Modesty taketh Wing, *Astræa* \* goes soon after.

## S E C T. XXXVI.

**T**HE Heroical vein of Mankind runs much in the Souldiery, and couragious part of the World; and in that form we oftenest find

---

\* *Astræa* Goddess of Justice and consequently of all Virtue.



Men above Men. History is full of the gallantry of that Tribe; and when we read their notable Acts, we easily find what a difference there is between a Life in *Plutarch* and in *Laërtius*. Where true Fortitude dwells, Loyalty, Bounty, Friendship, and Fidelity, may be found. A man may confide in persons constituted for noble ends, who dare do and suffer, and who have a Hand to burn for their Country and their Friend. Small and creeping things are the product of petty Souls. He is like to be mistaken, who makes choice of a covetous Man for a Friend, or relieth upon the Reed of narrow and poltron Friendship. Pityful things are only to be found in the cottages of such Breasts; but bright Thoughts, clear Deeds, Constancy, Fidelity, Bounty, and generous Honesty are the Gems of noble Minds; wherein, to derogate from none, the true Heroick English Gentleman hath no Peer.



## P A R T II.

## S E C T. I.

PUNISH not thy self with Pleasure; Glut not thy sense with palative Delights; nor revenge the contempt of Temperance by the penalty of Satiety. Were there an Age of delight or any pleasure durable, who would not honour *Volupia*? but the Race of Delight is short, and Pleasures have mutable faces. The pleasures of one age are not pleasures in another, and their Lives fall short of our own. Even in our sensual days the strength of delight is in its feldomness or rarity, and sting in its satiety: Mediocrity is its Life, and immoderacy its Confusion. The Luxurious Emperors of old inconsiderately fatiated themselves with the Dainties of Sea and Land, till, wearied through

through all varieties, their refecti-  
 ons became a study unto them, and they  
 were fain to feed by Invention. No-  
 vices in true Epicurism! which by  
 mediocrity, paucity, quick and health-  
 ful Appetite, makes delights smartly  
 acceptable; whereby *Epicurus* him-  
 self found *Jupiter's* brain \* in a piece  
 of Cytheridian Cheese, and the  
 Tongues of Nightingals in a dish of  
 Onions. Hereby healthful and tem-  
 perate poverty hath the start of nause-  
 ating Luxury; unto whose clear and  
 naked appetite every meal is a feast,  
 and in one single dish the first course  
 of *Metellus*; † who are cheaply  
 hungry, and never loose their hunger,  
 or advantage of a craving appetite, be-  
 cause obvious food contents it; while  
*Nero* \* half famish'd could not feed  
 upon a piece of Bread, and lingring  
 after his snowed water, hardly got

\* *Cerebrum Jovis*, for a Delicious bit.

† *Metellus* his riotous Pontifical Supper, the  
 great variety whereat is to be seen in *Macrobius*.

\* *Nero* in his flight, *Sueton*.

down an ordinary cup of *Calda* \* By such circumscriptions of pleasure the contemned Philosophers reserved unto themselves the secret of Delight, which the *Helluo's* of those days lost in their exorbitances. In vain we study Delight: It is at the command of every sober Mind, and in every sense born with us: but Nature, who teacheth us the rule of pleasure, instructeth also in the bounds thereof, and where its line expireth. And therefore Temperate Minds, not pressing their pleasures until the sting appeareth, enjoy their contentations contentedly, and without regret, and so escape the folly of excess, to be pleased unto displacency.

## S E C T. II.

**B**RING candid Eyes unto the perusal of mens works, and let not *Zoilism* or Detraction blast

---

\* *Calda gelidaque Minister.*

well intended labours. He that endureth no faults in mens writings must only read his own, wherein for the most part all appeareth White. Quotation mistakes, inadvertency, expedition, and human Lapses may make not only Moles but Warts in Learned Authors, who notwithstanding being judged by the capital matter admit not of disparagement. I should unwillingly affirm that *Cicero* was but slightly versed in *Homer*, because in his Work *de Gloria* he ascribed those verses unto *Ajax*, which were delivered by *Hector*. What if *Plautus* in the account of *Hercules* mistaketh nativity for conception? Who would have mean thoughts of *Apol-linaris Sidonius*, who seems to mistake the River *Tigris* for *Euphrates*; and though a good Historian and learned Bishop of *Auvergne* had the misfortune to be out in the Story of *David*, making mention of him when the Ark was sent back by the *Philistins* upon a Cart; which was before his time. Though I have

no

no great opinion of *Machiavel's* Learning, yet I shall not presently say, that he was but a Novice in Roman History; because he was mistaken in placing *Commodus* after the Emperour *Severus*. Capital Truths are to be narrowly eyed, collateral Lapses and circumstantial deliveries not to be too strictly sifted. And if the substantial subject be well forged out, we need not examine the sparks, which irregularly fly from it.

### S E C T. III.

**L**ET well weighed Considerations, not stiff and peremptory Assumptions, guide thy discourses, Pen, and Actions. To begin or continue our works like *Trismegistus* of old, *verum certè verum atque verissimum est*, \* would sound arrogantly unto present Ears in this strict enqui-

---

\* *In Tabula Smaragdina.*

ring Age, wherein, for the most part, Probably, and Perhaps, will hardly serve to mollify the Spirit of captious Contradictors. If *Cardan* saith that a Parrot is a beautiful Bird, *Scaliger* will set his Wits o' work to prove it a deformed Animal. The Compagage of all Physical Truths is not so closely jointed, but opposition may find intrusion, nor always so closely maintained, as not to suffer attrition. Many Positions seem quodlibetically constituted, and like a *Delphian* Blade will cut on both sides. Some Truths seem almost Falshoods, and some Falshoods almost Truths; wherein Falshood and Truth seem almost æquilibriumously stated, and but a few grains of distinction to bear down the ballance. Some have digged deep, yet glanced by the Royal Vein; and a Man may come unto the *Pericardium*, but not the Heart of Truth. Besides, many things are known, as some are seen, that is by Parallaxis, or at some distance from their true and proper beings,

beings, the superficial regard of things having a different aspect from their true and central Natures. And this moves sober Pens unto suspensory and timorous assertions, nor presently to obtrude them as *Sibyls* leaves, which after considerations may find to be but folious apparences, and not the central and vital interiours of Truth.

## S E C T. IV.

**V**ALUE the Judicious, and let not mere acquests in minor parts of Learning gain thy preexiſtimation. 'Tis an unjuſt way of compute to magnify a weak Head for ſome Latin abilities, and to under-value a ſolid Judgment, becauſe he knows not the genealogy of *Heſter*. When that notable King of *France*\* would have his Son to know but one ſentence in Latin, had it been a

---

\* Lewis the Eleventh. *Qui neſcit diſſimulare neſcit Regnare.*

good



good one, perhaps it had been enough. Natural parts and good Judgments rule the World. States are not governed by Ergotisms. Many have Ruled well who could not perhaps define a Commonwealth, and they who understand not the Globe of the Earth command a great part of it. Where natural Logick prevails not, Artificial too often faileth. Where Nature fills the Sails, the Vessel goes smoothly on, and when Judgment is the Pilot, the Ensurance need not be high. When Industry builds upon Nature, we may expect Pyramids: where that foundation is wanting, the structure must be low. They do most by Books, who could do much without them, and he that chiefly owes himself unto himself is the substantial Man.

## S E C T. V.

**L**ET thy Studies be free as thy Thoughts and Contemplations:  
C 2 but

but fly not only upon the wings of Imagination; Joyn Sense unto Reason, and Experiment unto Speculation, and so give life unto Embryon Truths, and Verities yet in their Chaos. There is nothing more acceptable unto the Ingenious World, than this noble Eluctation of Truth; wherein, against the tenacity of Prejudice and Prescription, this Century now prevaileth. What Libraries of new Volumes aftertimes will behold, and in what a new World of Knowledge the eyes of our Posterity may be happy, a few Ages may joyfully declare; and is but a cold thought unto those, who cannot hope to behold this Exantlation of Truth, or that obscured Virgin half out of the Pit. Which might make some content with a commutation of the time of their lives, and to commend the Fancy of the *Pythagorean* metempsychosis; whereby they might hope to enjoy this happiness in their third or fourth selves, and behold that in *Pythagoras*

*goras*, which they now but foresee in *Euphorbus*. \* The World, which took but six days to make, is like to take six thousand to make out: mean while old Truths voted down begin to resume their places, and new ones arise upon us; wherein there is no comfort in the happiness of *Fully's* Elizium, † or any satisfaction from the Ghosts of the Ancients, who knew so little of what is now well known. Men disparage not Antiquity, who prudently exalt new Enquiries, and make not them the Judges of Truth, who were but fellow Enquirers of it. Who can but magnify the Endeavors of *Aristotle*, and the noble start which Learning had under him; or less than pity the slender progression made upon such advantages? While many Centuries were lost in repetitions and transcriptions sealing up

---

\* *Ipse ego, nam memini, Trojani in tempore belli  
Panthoides Euphorbus eram.*

† Who comforted himself that he should there converse with the old Philosophers.

the Book of Knowledge. And therefore rather than to swell the leaves of Learning by fruitless Repetitions, to sing the same Song in all Ages, nor adventure at Essays beyond the attempt of others, many would be content that some would write like *Helmont* or *Paracelsus*; and be willing to endure the monstrosity of some opinions, for divers singular notions requiting such aberrations.

## S E C T. VI.

**D**ESPISE not the obliquities of younger ways, nor despair of better things whereof there is yet no prospect. Who would imagine that *Diogenes*, who in his younger days was a falsifier of Money, should in the after course of his Life be so great a contemner of Metal? Some Negros, who believe the Resurrection, think that they shall Rise white.\* Even in this

---

\* *Mandelslo.*

life Regeneration may imitate Resurrection, our black and vitious tinctures may wear off, and goodness cloath us with candour. Good Admonitions Knock not always in vain. There will be signal Examples of God's mercy, and the Angels must not want their charitable Rejoyces for the conversion of lost Sinners. Figures of most Angles do nearest approach unto Circles, which have no Angles at all. Some may be near unto goodness, who are conceived far from it, and many things happen, not likely to ensue from any promises of Antecedencies. Culpable beginnings have found commendable conclusions, and infamous courses pious retractations. Detestable Sinners have proved exemplary Converts on Earth, and may be Glorious in the Apartment of *Mary Magdalen* in Heaven. Men are not the same through all divisions of their Ages. Time, Experience, self Reflexions, and God's mercies make in some well-temper'd minds a kind

of translation before Death, and Men to differ from themselves as well as from other Persons. Hereof the old World afforded many Examples to the infamy of latter Ages, wherein Men too often live by the rule of their inclinations; so that, without any Astral prediction, the first day gives the last, \* Men are commonly as they were, or rather, as bad dispositions run into worser habits, the Evening doth not crown, but sowerly conclude the Day.

## S E C T. VII.

**I**F the Almighty will not spare us according to his merciful capitulation at *Sodom*, if his Goodness please not to pass over a great deal of Bad for a small pittance of Good, or to look upon us in the Lump; there is slender hope for Mercy, or sound presumption of fulfilling half his Will, either in

---

\* *Primusque dies dedit extremum.*

Persons or Nations: they who excel in some Virtues being so often defective in others; few Men driving at the extent and amplitude of Goodness, but computing themselves by their best parts, and others by their worst, are content to rest in those Virtues, which others commonly want. Which makes this speckled Face of Honesty in the World; and which was the imperfection of the old Philosophers and great pretenders unto Virtue, who well declining the gaping Vices of Intemperance, Incontinency, Violence and Oppression, were yet blindly peccant in iniquities of closer faces, were envious, malicious, contemnners, scoffers, censurers, and stufft with Vizard Vices, no less depraving the Ethereal particle and diviner portion of Man. For Envy, Malice, Hatred are the qualities of *Satan*, close and dark like himself; and where such brands smother the Soul cannot be White. Vice may be had at all prices; expensive and costly iniquities

ties, which make the noise, cannot be every Man's sins: but the soul may be foully iniquated at a very low rate, and a Man may be cheaply vitious, to the perdition of himself.

## S E C T VIII.

**O**PINION rides upon the neck of Reason, and Men are Happy, Wise, or Learned, according as that Empress shall set them down in the Register of Reputation. However weigh not thy self in the scales of thy own opinion, but let the Judgment of the Judicious be the Standard of thy Merit. Self-estimation is a flatterer too readily intitling us unto Knowledge and Abilities, which others solicitously labour after, and doubtfully think they attain. Surely such confident tempers do pass their days in best tranquility, who, resting in the opinion of their own abilities, are happily gull'd by such contentation; wherein Pride, Self-



Self-conceit, Confidence, and Opiniatry will hardly suffer any to complain of imperfection. To think themselves in the right, or all that right, or only that, which they do or think, is a fallacy of high content; though others laugh in their sleeves, and look upon them as in a deluded state of Judgment. Wherein notwithstanding 'twere but a civil piece of complacency to suffer them to sleep who would not wake, to let them rest in their securities, nor by dissent or opposition to stagger their contentments.

## S E C T. IX.

**S**INCE the Brow speaks often true, since Eyes and Noses have Tongues, and the countenance proclaims the Heart and inclinations; let observation so far instruct thee in Physiognomical lines, as to be some Rule for thy distinction, and Guide for thy affection unto such as look most like Men. Mankind,

methinks, is comprehended in a few Faces, if we exclude all Visages, which any way participate of Symmetries and Schemes of Look common unto other Animals. For as though Man were the extract of the World, in whom all were *in coagulato*, which in their forms were *in soluto* and at Extension; we often observe that Men do most act those Creatures, whose constitution, parts, and complexion do most predominate in their mixtures. This is a corner-stone in Physiognomy, and holds some Truth not only in particular Persons but also in whole Nations. There are therefore Provincial Faces, National Lips and Noses, which testify not only the Natures of those Countries, but of those which have them elsewhere. Thus we may make *England* the whole Earth, dividing it not only into *Europe*, *Asia*, *Africa*, but the particular Regions thereof, and may in some latitude affirm, that there are *Aegyptians*, *Scythians*,  
*In-*

*Indians* among us; who though born in *England*, yet carry the Faces and Air of those Countries, and are also agreeable and correspondent unto their Natures. Faces look uniformly unto our Eyes: How they appear unto some Animals of a more piercing or differing sight, who are able to discover the inequalities, rubbs, and hairiness of the Skin, is not without good doubt. And therefore in reference unto Man, *Cupid* is said to be blind. Affection should not be too sharp-Eyed, and Love is not to be made by magnifying Glasses. If things were seen as they truly are, the beauty of bodies would be much abridged. And therefore the wise Contriver hath drawn the pictures and outsides of things softly and amiably unto the natural Edge of our Eyes, not leaving them able to discover those uncomely asperities, which make Oyster-shells in good Faces, and Hedghoggs even in *Venus's* moles.

## S E C T. X.

COURT not Felicity too far, and weary not the favorable hand of Fortune. Glorious actions have their times, extent and *non ultra's*. To put no end unto Attempts were to make prescription of Successes, and to bespeak unhappiness at the last. For the Line of our Lives is drawn with white and black vicissitudes, wherein the extremes hold seldom one complexion. That *Pompey* should obtain the surname of Great at twenty five years, that Men in their young and active days should be fortunate and perform notable things, is no observation of deep wonder, they having the strength of their fates before them, nor yet acted their parts in the World, for which they were brought into it: whereas Men of years, matured for counsels and designs, seem to be beyond the vigour of their active fortunes, and high exploits

ploits of life, providentially ordained  
 unto Ages best agreeable unto them.  
 And therefore many brave men  
 finding their fortune grow faint, and  
 feeling its declination, have timely  
 withdrawn themselves from great at-  
 tempts, and so escaped the ends of  
 mighty Men, disproportionable to  
 their beginnings. But magnanimous  
 Thoughts have so dimmed the Eyes  
 of many, that forgetting the very  
 essence of Fortune, and the vicissi-  
 tude of good and evil, they apprehend  
 no bottom in felicity; and so  
 have been still tempted on unto  
 mighty Actions, reserved for their  
 destructions. For Fortune lays the  
 Plot of our Adversities in the  
 foundation of our Felicities, blessing  
 us in the first quadrate, to blast us  
 more sharply in the last. And since  
 in the highest felicities there lieth  
 a capacity of the lowest miseries,  
 she hath this advantage from our  
 happiness to make us truly miserable.  
 For to become acutely miserable we  
 are to be first happy. Affliction  
 smarts

smarts most in the most happy state, as having somewhat in it of *Bellisarius* at Beggers bush, or *Bajazet* in the grate. And this the fallen Angels severely understand, who having acted their first part in Heaven, are made sharply miserable by transition, and more afflictively feel the contrary state of Hell.

## S E C T. XI.

**C**ARRY no careless Eye upon the unexpected scenes of things; but ponder the acts of Providence in the publick ends of great and notable Men, set out unto the view of all for no common *memorandums*. The Tragical Exits and unexpected periods of some eminent Persons cannot but amuse considerate Observators; wherein notwithstanding most Men seem to see by extramission, without reception or self-reflexion, and conceive themselves unconcerned by the fallacy of their own Exemption: Whereas the Mercy of God

God hath singled out but few to be the signals of his Justice, leaving the generality of Mankind to the pædagogy of Example. But the inadvertency of our Natures not well apprehending this favorable method and merciful decimation, and that he sheweth in some what others also deserve; they entertain no sense of his Hand beyond the stroak of themselves. Whereupon the whole becomes necessarily punished, and the contracted Hand of God extended unto universal Judgments: from whence nevertheless the stupidity of our tempers receives but faint impressions, and in the most Tragical state of times holds but starts of good motions. So that to continue us in goodness there must be iterated returns of misery, and a circulation in afflictions is necessary. And since we cannot be wise by warnings, since Plagues are insignificant, except we be personally plagued, since also we cannot be punish'd unto Amendment by proxy or commutation,

nor by vicinity, but conta<sup>c</sup>tion; there is an unhappy necessity that we must smart in our own Skins, and the provoked arm of the Almighty must fall upon our selves. The capital sufferings of others are rather our monitions than acquitments. There is but one who dyed salvifically for us, and able to say unto Death, hitherto shalt thou go and no farther; only one enlivening Death, which makes Gardens of Graves, and that which was sowed in Corruption to arise and flourish in Glory: when Death it self shall dye, and living shall have no Period, when the damned shall mourn at the funeral of Death, when Life not Death shall be the wages of sin, when the second Death shall prove a miserable Life, and destruction shall be courted.

SECT.



## S E C T. XII.

**A**LTHOUGH their Thoughts may seem too severe, who think that few ill natur'd Men go to Heaven; yet it may be acknowledged that good natur'd Persons are best founded for that place; who enter the World with good Dispositions, and natural Graces, more ready to be advanced by impressions from above, and christianized unto pieties; who carry about them plain and down right dealing Minds, Humility, Mercy, Charity, and Virtues acceptable unto God and Man. But whatever success they may have as to Heaven, they are the acceptable Men on Earth, and happy is he who hath his quiver full of them for his Friends. These are not the Dens wherein Falshood lurks, and Hypocrisy hides its Head, wherein Frowardness makes its Nest, or where Malice, Hard-heartedness, and Oppression love to dwell;

dwell ; not those by whom the  
 Poor get little, and the Rich some  
 times loose all ; Men not of retra-  
 cted Looks, but who carry their  
 Hearts in their Faces, and need not  
 to be look'd upon with perspectives ;  
 not fordidly or mischievously in-  
 grateful ; who cannot learn to ride  
 upon the neck of the afflicted, nor  
 load the heavy laden, but who keep  
 the Temple of *Janus* shut by peace-  
 able and quiet tempers ; who make  
 not only the best Friends, but the  
 best Enemies, as easier to forgive  
 than offend, and ready to pass by  
 the second offence, before they  
 avenge the first ; who make natural  
 Royalists, obedient Subjects, kind  
 and merciful Princes, verified in our  
 own, one of the best natur'd Kings  
 of this Throne. Of the old Roman  
 Emperours the best were the best  
 natur'd ; though they made but a  
 small number, and might be writ in  
 a Ring. Many of the rest were  
 as bad Men as Princes ; Humorists  
 rather than of good humors, and

of good natural parts, rather than of good natures: which did but arm their bad inclinations, and make them wittily wicked.

### S E C T. XIII.

**W**ITH what shift and pains we come into the World we remember not; but 'tis commonly found no easy matter to get out of it. Many have studied to exasperate the ways of Death, but fewer hours have been spent to soften that necessity. That the smoothest way unto the grave is made by bleeding, as common opinion presumeth, beside the sick and fainting Languors which accompany that effusion, the experiment in *Lucan* and *Seneca* will make us doubt; under which the noble Stoicks so deeply laboured, that, to conceal his affliction, he was fain to retire from the sight of his Wife, and not ashamed to implore the merciful hand of his Physician to shorten

shorten his misery therein. *Ovid* \* the old Heroes, and the Stoicks, who were so afraid of drowning, as dreading thereby the extinction of their Soul, which they conceived to be a Fire, stood probably in fear of an easier way of Death; wherein the Water, entring the possessions of Air, makes a temperate suffocation, and kills as it were without a Fever. Surely many, who have had the Spirit to destroy themselves, have not been ingenious in the contrivance thereof. 'Twas a dull way practised by *Themistocles* † to overwhelm himself with Bulls-blood, who, being an *Athenian*, might have held an easier Theory of Death from the state potion of his Country; from which *Socrates* in *Plato* seemed not to suffer much more than from the fit of an Ague. *Cato* is much to be pitied, who mangled himself with poyniards; And *Han-*

---

\* *Demito naufragium, mors mihi minus erit.*

† *Plutarch.*

*nibal* seems more subtle, who carried his delivery not in the point, but the pummel \* of his Sword.

The *Egyptians* were merciful contrivers, who destroyed their malefactors by Asps, charming their senses into an invincible sleep, and killing as it were with *Hermes* his Rod. The Turkish Emperour, † odious for other Cruelty, was herein a remarkable Master of Mercy, killing his Favorite in his sleep, and sending him from the shade into the house of darkness. He who had been thus destroyed would hardly have bled at the presence of his destroyer; when Men are already dead by metaphor, and pass but from one sleep unto another, wanting herein the eminent part of severity, to feel themselves to dye, and escaping the sharpest attendant of Death, the lively apprehension

---

\* Pummel, wherein he is said to have carried something, whereby upon a struggle or despair he might deliver himself from all misfortunes.

† *Solyman Turkish History,*

there-

thereof. But to learn to dye is better than to study the ways of dying. Death will find some ways to unty or cut the most Gordian Knots of Life, and make men's miseries as mortal as themselves : whereas evil Spirits, as undying Substances, are unseparable from their calamities; and therefore they everlastingly struggle under their *Angustia's*, and bound up with immortality can never get out of themselves.

### PART. III.



## P A R T III.

---

### S E C T. I.

**T**IS hard to find a whole Age to imitate, or what Century to propose for Example. Some have been far more approveable than others: but Virtue and Vice, Panegyrics and Satyrs, scatteringly to be found in all. History sets down not only things laudable, but abominable; things which should never have been or never have been known: So that noble patterns must be fetched here and there from single Persons, rather than whole Nations, and from all Nations, rather than any one. The World was early bad, and the first sin the most deplorable of any. The younger World afforded the oldest Men, and perhaps the Best and the Worst,

**D**

when

when length of days made virtuous habits Heroical and immoveable, vitious, inveterate and irreclaimable. And since 'tis said that the imaginations of their hearts were evil, only evil, and continually evil; it may be feared that their sins held pace with their lives; and their Longevity swelling their Impieties, the Longanimity of God would no longer endure such vivacious abominations. Their Impieties were surely of a deep dye, which required the whole Element of Water to wash them away, and overwhelmed their memories with themselves; and so shut up the first Windows of Time, leaving no Histories of those longevous generations, when Men might have been properly Historians, when *Adam* might have read long Lectures unto *Methuselah*, and *Methuselah* unto *Noah*. For had we been happy in just Historical accounts, of that unparallel'd World; we might have been acquainted with Wonders, and have understood not a little of the



the Acts and undertakings of *Moses* his mighty Men, and Men of renown of old ; which might have enlarged our Thoughts, and made the World older unto us. For the unknown part of time shortens the estimation, if not the compute of it. What hath escaped our Knowledge falls not under our Consideration, and what is and will be latent is little better than non existent.

## S E C T. II.

**S**OME things are dictated for our Instruction, some acted for our Imitation, wherein 'tis best to ascend unto the highest conformity, and to the honour of the Exemplar. He honours God who imitates him. For what we virtuously imitate we approve and Admire ; and since we delight not to imitate Inferiors, we aggrandize and magnify those we imitate ; since also we are most apt to imitate those we love, we testify our affection in our imitation of the

Inimitable. To affect to be like may be no imitation. To act, and not to be what we pretend to imitate, is but a mimical conformation, and carrieth no Virtue in it. *Lucifer* imitated not God, when he said he would be like the Highest, and he imitated not *Jupiter*, who counterfeited Thunder. Where Imitation can go no farther, let Admiration step on, whereof there is no end in the wisest form of Men. Even Angels and Spirits have enough to admire in their sublimer Natures, Admiration being the act of the Creature and not of God, who doth not Admire himself. Created Natures allow of swelling Hyperboles; nothing can be said Hyperbolically of God, nor will his Attributes admit of expressions above their own Exuperances. *Trismegistus* his Circle, whose center is every where, and circumference no where, was no Hyperbole. Words cannot exceed, where they cannot express enough. Even the  
most

most winged Thoughts fall at the setting out, and reach not the portal of Divinity.

### S E C T. III.

**I**N Bivious Theorems and *Janus-* faced Doctrines let Virtuous considerations state the determination. Look upon Opinions as thou doest upon the Moon, and chuse not the dark hemisphere for thy contemplation. Embrace not the opacous and blind side of Opinions, but that which looks most Luciferously or influentially unto Goodness. 'Tis better to think that there are Guardian Spirits, than that there are no Spirits to Guard us; that vicious Persons are Slaves, than that there is any servitude in Virtue; that times past have been better than times present, than that times were always bad, and that to be Men it suffiseth to be no better than Men in all Ages, and so promiscuously to swim down the turbid stream,

and make up the grand confusion. Sow not thy understanding with Opinions, which make nothing of Iniquities, and fallaciously extenuate Transgressions. Look upon Vices and vicious Objects with Hyperbolic Eyes, and rather enlarge their dimensions, that their unseen Deformities may not escape thy sense, and their Poysonous parts and stings may appear massy and monstrous unto thee; for the undiscerned Particles and Atoms of Evil deceive us, and we are undone by the Invisibles of seeming Goodness. We are only deceived in what is not discerned, and to Err is but to be Blind or Dim-sighted as to some Perceptions.

#### S E C T. IV.

**T**o be Honest in a right Line, \*  
and Virtuous by Epitome,  
be firm unto such Principles of

---

\* *Linea Recta brevissima.*

Goodness, as carry in them Volumes of instruction and may abridge thy Labour. And since instructions are many, hold close unto those, whereon the rest depend. So may we have all in a few, and the Law and the Prophets in a Rule, the Sacred Writ in Stenography, and the Scripture in a Nut-Shell. To pursue the osseous and solid part of Goodness, which gives Stability and Rectitude to all the rest; To settle on fundamental Virtues, and bid early defiance unto Mother-vices, which carry in their Bowels the seminals of other Iniquities; makes a short cut in Goodness, and strikes not off an Head but the whole Neck of *Hydra*. For we are carried into the dark Lake, like the *Ægyptian* River into the Sea, by seven principal Ostiaries. The Mother-Sins of that number are the Deadly engines of Evil Spirits that undo us, and even evil Spirits themselves, and he who is under the Chains thereof is not without a possession.

*Mary Magdalene* had more than seven Devils, if these with their Imps were in her, and he who is thus possessed may literally be named *Legion*. Where such Plants grow and prosper, look for no Champian or Region void of Thorns, but productions like the Tree of *Goa*,\* and Forrests of abomination.

## S E C T. V.

**G**UIDE not the Hand of God, nor order the Finger of the Almighty, unto thy will and pleasure; but sit quiet in the soft showers of Providence, and Favorable distributions in this World, either to thyself or others. And since not only Judgments have their Errands, but Mercies their Commissions; snatch

---

\* *Arbor Goa de Ruys* or *ficus Indica*, whose branches send down shoots which root in the ground, from whence there successively rise others, till one Tree becomes a wood.

not at every Favour, nor think thy self passed by, if they fall upon thy Neighbour. Rake not up envious displacences at things successful unto others, which the wise Disposer of all thinks not fit for thy self. Reconcile the events of things unto Both beings, that is, of this World and the next: So will there not seem so many Riddles in Providence, nor various inequalities in the dispensation of things below. If thou doest not anoint thy Face, yet put not on sackcloth at the felicities of others. Repining at the Good draws on rejoicing at the evils of others, and so falls into that inhumane Vice, \* for which so few Languages have a name. The blessed Spirits above rejoice at our happiness below; but to be glad at the evils of one another is beyond the malignity of Hell, and falls not on evil Spirits, who, though they rejoice at our unhappiness, take no

pleasure at the afflictions of their own Society or of their fellow Natures. Degenerous Heads! who must be fain to learn from such Examples, and to be Taught from the School of Hell.

## S E C T. VI.

**G**RAIN not thy vicious stains, nor deepen those swart Tinctures, which Temper, Infirmary, or ill habits have set upon thee; and fix not by iterated depravations what time might Efface, or Virtuous washes expunge. He who thus still advanceth in Iniquity deepneth his deformed hue, turns a Shadow into Night, and makes himself a *Negro* in the black Jaundice; and so becomes one of those Lost ones, the disproportionate pores of whose Brains afford no entrance unto good Motions, but reflect and frustrate all Counsels, Deaf unto the Thunder of the Laws, and Rocks unto the Cries of charitable Commiserators.

He



He who hath had the Patience of *Diogenes*, to make Orations unto Statues, may more sensibly apprehend how all Words fall to the Ground, spent upon such a surd and Earless Generation of Men, stupid unto all Instruction, and rather requiring an Exorcist, than an Orator for their Conversion.

## S E C T VII.

**B**URDEN not the back of *Aries*, *Leo*, or *Taurus*, with thy faults, nor make *Saturn*, *Mars*, or *Venus*, guilty of thy Follies. Think not to fasten thy imperfections on the Stars, and so despairingly conceive thy self under a fatality of being evil. Calculate thy self within, seek not thy self in the Moon, but in thine own Orb or Microcosmical Circumference. Let celestial aspects admonish and advertise, not conclude and determine thy ways. For since good and bad Stars moralize not our Actions, and neither excuse  
or

or commend, acquit or condemn our Good or Bad Deeds at the present or last Bar, since some are Astrologically well disposed who are morally highly vicious; not Celestial Figures, but Virtuous Schemes must denominate and state our Actions. If we rightly understood the Names whereby God calleth the Stars, if we knew his Name for the Dog-Star, or by what appellation *Jupiter*, *Mars*, and *Saturn* obey his Will, it might be a welcome accession unto Astrology, which speaks great things, and is fain to make use of appellations from Greek and Barbarick Systems. Whatever Influences, Impulsions, or Inclinations there be from the Lights above, it were a piece of wisdom to make one of those Wise men who overrule their Stars,\* and with their own Militia contend with the Host of Heaven. Unto which attempt there want not Auxiliaries from the whole strength

---

\* *Sapiens dominabitur Astris.*

of Morality, supplies from Christian Ethicks, influences also and illuminations from above, more powerfull than the Lights of Heaven.

## S E C T. VIII.

**C**ONFOUND not the distinctions of thy Life which Nature hath divided: that is, Youth, Adolescence; Manhood, and old Age, nor in these divided Periods, wherein thou art in a manner Four, conceive thy self but One. Let every division be happy in its proper Virtues, nor one Vice run through all. Let each distinction have its salutary transition, and critically deliver thee from the imperfections of the former, so ordering the whole, that Prudence and Virtue may have the largest Section. Do as a Child but when thou art a Child, and ride not on a Reed at twenty. He who hath not taken leave of the follies of his Youth, and in his maturer state scarce got out of that

division, disproportionately divideth his Days, crowds up the latter part of his Life, and leaves too narrow a corner for the Age of Wisdom, and so hath room to be a Man scarce longer than he hath been a Youth. Rather than to make this confusion, anticipate the Virtues of Age, and live long without the infirmities of it. So may'st thou count up thy Days as some do *Adams*,\* that is, by anticipation; so may'st thou be coetaneous unto thy Elders, and a Father unto thy contemporaries

## S E C T. IX.

**W**HILE others are curious in the choice of good Air, and chiefly sollicitous for healthful habitations, Study thou Conversation, and be critical in thy Confortion. The aspects, conjunctions, and con-

---

\* *Adam* thought to be created in the State of Man, about thirty years Old.

figurations of the Stars, which mutually diversify, intend, or qualify their influences, are but the varieties of their nearer or farther conversation with one another, and like the Confortion of Men, whereby they become better or worse, and even Exchange their Natures. Since Men live by Examples, and will be imitating something; order thy imitation to thy Improvement, not thy Ruin. Look not for Roses in *Attalus*\* His Garden, or wholesome Flowers in a venemous Plantation. And since there is scarce any one bad, but some others are the worse for him; tempt not Contagion by proximity, and hazard not thy self in the shadow of Corruption. He who hath not early suffered this Shipwrack, and in his Younger Days escaped this *Charybdis*, may make a happy Voyage, and not come in with black Sails into the port. Self

---

\* *Attalus* made a Garden which contained only venemous Plants.

conversation , or to be alone , is better than such Confortion. Some School-men tell us, that he is properly alone, with whom in the same place there is no other of the same Species. *Nabuchodonozor* was alone, though among the Beasts of the Field, and a Wise Man may be tolerably said to be alone though with a Rabble of People, little better than Beasts about him. Unthinking Heads, who have not learn'd to be alone, are in a Prison to themselves, if they be not also with others : Whereas on the contrary, they whose thoughts are in a fair, and hurry within, are sometimes fain to retire into Company, to be out of the crowd of themselves. He who must needs have Company, must needs have sometimes bad Company. Be able to be alone. Loose not the advantage of Solitude, and the Society of thy self, nor be only content, but delight to be alone and single with Omnipresency. He who is thus prepared, the Day is not un-

uneasy nor the Night black unto him. Darkness may bound his Eyes, not his Imagination. In his Bed he may ly, like *Pompey* and his Sons,\* in all quarters of the Earth, may speculate the Universe, and enjoy the whole World in the Hermitage of himself. Thus the old *Ascetick* Christians found a Paradise in a Desert, and with little converse on Earth held a conversation in Heaven; thus they Astronomiz'd in Caves, and though they beheld not the Stars, had the Glory of Heaven before them.

## S E C T. X.

**L**ET the Characters of good things stand indelibly in thy Mind, and thy Thoughts be active on them. Trust not too much unto suggestions from Reminiscential Amulets, or Artificial *Memorandums*.

---

\* *Pompeios Juvenes Asia atque Europa, sed ipsum Terra tegit Libyes.*

Let the mortifying *Janus* of *Covarrubias*\* be in thy daily Thoughts, not only on thy Hand and Signets. Rely not alone upon silent and dumb remembrances. Behold not Death's Heads till thou doest not see them, nor look upon mortifying Objects till thou overlook'st them. Forget not how assuefaction unto any thing minorates the passion from it, how constant Objects loose their hints, and steal an inadvertent upon us. There is no excuse to forget, what every thing prompts unto us. To thoughtful Observators, the whole World is a Phylactery, and every thing we see an Item of the Wisdom, Power, or Goodness of God. Happy are they who verify their Amulets, and make their Phylacteries speak in their Lives and Actions.

---

\* *Don Sebastian de Covarrubias* writ 3 Centuries of moral Emblems in Spanish. In the 88<sup>th</sup> of the second Century he sets down two Faces averse, and conjoined *Janus*-like, the one a Gallant Beautiful Face, the other a Death's Head Face, with this Motto out of *Ovid's Metamorphosis*,

*Quid fuerim quid sinque vide.*



To run on in despite of the Revulsions and Pul-backs of such Remora's aggravates our transgressions. When Death's Heads on our Hands have no influence upon our Heads, and fleshless Cadavers abate not the exorbitances of the Flesh ; when Crucifixes upon Mens Hearts suppress not their bad commotions, and his Image who was murdered for us with-holds not from Blood and Murder ; Phylacteries prove but formalities, and their despised hints sharpen our condemnations.

## S E C T. XL

**L**OOK not for *Whales* in the *Euxine* Sea, or expect great matters where they are not to be found. Seek not for Profundity in Shallowness, or Fertility in a Wilderness. Place not the expectation of great Happiness here below, or think to find Heaven on Earth ; wherein we must be content with Embryon-felicities, and fruitions of doubt-

doubtful Faces. For the Circle of our felicities makes but short Arches. In every clime we are in a periscian state, and with our Light our Shadow and Darknes walk about us. Our Contentments stand upon the tops of Pyramids ready to fall off, and the insecurity of their enjoyments abrupteth our Tranquilities. What we magnify is Magnificent, but like to the *Colossus*, noble without, stult with rubbidge and coarse Metal within. Even the Sun, whose Glorious outside we behold, may have dark and smoaky Entrails. In vain we admire the Lustre of any thing seen : that which is truly glorious is invisible. *Paradise* was but a part of the Earth, lost not only to our Fruition but our Knowledge. And if, according to old Dictates, no Man can be said to be happy before Death, the happiness of this Life goes for nothing before it be over, and while we think our selves happy we do but usurp that Name. Certainly true Beatitude

grow-

groweth not on Earth , nor hath this World in it the Expectations we have of it. He Swims in Oyl, and can hardly avoid sinking, who hath such light Foundations to support him. 'Tis therefore happy that we have two Worlds to hold on. To enjoy true happiness we must travel into a very far Countrey, and even out of our selves; for the Pearl we seek for is not to be found in the *Indian*, but in the *Empyrean* Ocean.

## S E C T. XII

**A**N S W E R not the Spur of Fury, and be not prodigal or prodigious in Revenge. Make not one in the *Historia Horribilis*; \* Flay not thy Servant for a broken Glass, nor pound him in a Mortar who offendeth thee; supererogate not in the worst sense, and overdo not the necessities of evil; humour not the injustice of Revenge. Be not Stoically mistaken

---

\* A Book so entituled wherein are sundry horrid accounts.

In the equality of sins, nor commutatively iniquous in the valuation of transgressions ; but weigh them in the Scales of Heaven, and by the weights of righteous Reason. Think that Revenge too high, which is but level with the offence. Let thy Arrows of Revenge fly short, or be aimed like those of *Jonathan*, to fall beside the mark. Too many there be to whom a Dead Enemy smells well, and who find Musk and Amber in Revenge. The ferity of such minds holds no rule in Retaliations, requiring too often a Head for a Tooth, and the Supreme revenge for trespasses, which a night's rest should obliterate. But patient Meekness takes injuries like Pills, not chewing but swallowing them down, Laconically suffering, and silently passing them over, while angered Pride makes a noise, like *Homerian Mars*,\* at every scratch of offences. Since Women do most delight in Revenge, it may

---

\* *Tu tamen exclamas ut Stentora vincere possis  
Vel saltem quantum Gradivus Homericus.* Juvenal.

seem but feminine manhood to be vindicative. If thou must needs have thy Revenge of thine Enemy, with a soft Tongue break his Bones,\* heap Coals of Fire on his Head, forgive him, and enjoy it. To forgive our Enemies is a charming way of Revenge, and a short *Cæsarian* Conquest overcoming without a blow; laying our Enemies at our Feet, under sorrow, shame, and repentance; leaving our Foes our Friends, and solicitously inclined to grateful Retaliations. Thus to Return upon our Adversaries is a healing way of Revenge, and to do good for evil a soft and melting ultion, a method Taught from Heaven to keep all smooth on Earth. Common forceable ways make not an end of Evil, but leave Hatred and Malice behind them. An Enemy thus reconciled is little to be trusted, as wanting the foundation of Love and Charity, and but for a time

---

\* A soft Tongue breaketh the bones. *Proverbs*  
25. 15.

restrained by disadvantage or inability. If thou hast not Mercy for others, yet be not Cruel unto thy self. To ruminate upon evils, to make critical notes upon injuries, and be too acute in their apprehensions, is to add unto our own Tortures, to feather the Arrows of our Enemies, to lash our selves with the Scorpions of our Foes, and to resolve to sleep no more. For injuries long dreamt on take away at last all rest; and he sleeps but like *Regulus*, who busieth his Head about them.

## S E C T. XIII.

**A**MUSE not thy self about the Riddles of future things. Study Prophecies when they are become Histories, and past hovering in their causes. Eye well things past and present, and let conjectural sagacity suffice for things to come. There is a sober Latitude for prescience in contingences of discoverable Tempers, whereby discerning Heads see sometimes

times beyond their Eyes, and Wife Men become Prophetical. Leave Cloudy predictions to their Periods, and let appointed Seasons have the lot of their accomplishments. 'Tis too early to study such Prophecies before they have been long made, before some train of their causes have already taken Fire, laying open in part what lay obscure and before buried unto us. For the voice of Prophecies is like that of Whispering-places: They who are near or at a little distance hear nothing, those at the farthest extremity will understand all. But a Retrograde cognition of times past, and things which have already been, is more satisfactory than a suspended Knowledge of what is yet unexistent. And the Greatest part of time being already wrapt up in things behind us; it's now somewhat late to bait after things before us; for futurity still shortens, and time present sucks in time to come. What is Prophetical in one Age proves Historical in another, and so

must hold on unto the last of time; when there will be no room for Prediction, when *Jannus* shall loose one Eye, and the long beard of time shall look like those of *David's* Servants; shorn away upon one side, and when, if the expected *Elias* should appear, he might say much of what is past, not much of what's to come.

#### S E C T. XIV.

**L**IVE unto the Dignity of thy Nature, and leave it not disputable at last, whether thou hast been a Man, or since thou art a composition of Man and Beast, how thou hast predominantly passed thy days, to state the denomination. Un-man not therefore thy self by a Bestial transformation, nor realize old Fables. Expose not thy self by four-footed manners unto monstrous draughts, and *Caricatura* representations. Think not after the old *Pythagorean* conceit, what Beast thou may'st be after death.

Be



Be not under any Brutal *metempsychosis* while thou livest, and walkest about erectly under the scheme of Man. In thine own circumference, as in that of the Earth, let the Rational Horizon be larger than the sensible, and the Circle of Reason than of Sense. Let the Divine part be upward, and the Region of Beast below. Otherwise, 'tis but to live invertedly, and with thy Head unto the Heels of thy *Antipodes*. Desert not thy title to a Divine particle and union with invisibles. Let true Knowledge and Virtue tell the lower World thou art a part of the higher. Let thy Thoughts be of things which have not entred into the Hearts of Beasts: Think of things long past, and long to come: Acquaint thyself with the *Choragium* of the Stars, and consider the vast expansion beyond them. Let Intellectual Tubes give thee a glance of things, which visive Organs reach not. Have a glimpse of incomprehensibles, and Thoughts of things, which Thoughts

but tenderly touch. Lodge immaterials in thy Head: ascend unto invisibles; fill thy Spirit with Spirituals, with the mysteries of Faith, the magnalities of Religion, and thy Life with the Honour of God; without which, though Giants in Wealth and Dignity, we are but Dwarfs and Pygmies in Humanity, and may hold a pitiful rank in that triple division of mankind into Heroes, Men, and Beasts. For though human Souls are said to be equal, yet is there no small inequality in their operations; some maintain the allowable Station of Men; many are far below it; and some have been so divine, as to approach the *Apogeeum* of their Natures, and to be in the *Confinium* of Spirits.

## S E C T. XV.

**B**EHOLD thy self by inward Opticks and the Crystalline of thy Spoul. Strange it is that in the most perfect sense there should be so many fallas-

fallacies, that we are fain to make a doctrine, and often to see by Art. But the greatest imperfection is in our inward sight, that is, to be Ghosts unto our own Eyes, and while we are so sharp-sighted as to look thorough others, to be invisible unto our selves; for the inward Eyes are more fallacious than the outward. The Vices we scoff at in others laugh at us within our selves. Avarice, Pride, Falshood lye undiscerned and blindly in us, even to the Age of blindness: and therefore, to see our selves interiorly, we are fain to borrow other Mens Eyes; wherein true Friends are good Informers, and Censurers no bad Friends. Conscience only, that can see without Light, sits in the *Areopagy* and dark Tribunal of our Hearts, surveying our Thoughts and condemning their obliquities, Happy is that state of vision that can see without Light, though all should look as before the Creation, when there was not an Eye to see, or

Light to actuate a Vision: wherein notwithstanding obscurity is only imaginable respectively unto Eyes; for unto God there was none, Eternal Light was ever, created Light was for the creation, not himself, and as he saw before the Sun, may still also see without it. In the City of the new *Jerusalem* there is neither Sun nor Moon; where glorified Eyes must see by the *Arche-typal* Sun, or the Light of God, able to illuminate Intellectual Eyes, and make unknown Visions. Intuitive perceptions in Spiritual beings may perhaps hold some Analogy unto Vision: but yet how they see us, or one another, what Eye, what Light, or what perception is required unto their intuition, is yet dark unto our apprehension; and even how they see God, or how unto our glorified Eyes the Beatifical Vision will be celebrated, another World must tell us, when perceptions will be new, and we may hope to behold invisibles.

SECT.

## S E C T. XVI.

**W**HEN all looks fair about, and  
 thou seest not a cloud so big  
 as a Hand to threaten thee, forget  
 not the Wheel of things: Think of  
 fullen vicissitudes, but beat not thy  
 brains to fore-know them. Be armed  
 against such obscurities rather by sub-  
 mission than fore-knowledge. The  
 Knowledge of future evils mortifies  
 present felicities, and there is more  
 content in the uncertainty or igno-  
 rance of them. This favour our  
 Saviour vouchsafed unto *Peter*, when  
 he fore-told not his Death in plain  
 terms, and so by an ambiguous and  
 cloudy delivery damp't not the Spirit  
 of his Disciples. But in the assured  
 fore-knowledge of the Deluge *Noah*  
 lived many Years under the affliction  
 of a Flood, and *Jerusalem* was  
 taken unto *Jeremy* before it was  
 besieged. And therefore the Wisdom  
 of Astrologers, who speak of future  
 things, hath wisely softened the seve-

rity of their Doctrines; and even in their sad predictions, while they tell us of inclination not coaction from the Stars, they Kill us not with *Stygian* Oaths and merciless necessity, but leave us hopes of evasion.

S. E. C. T. XVII.

**I**F thou hast the brow to endure the Name of Traytor, Perjur'd, or Oppressor, yet cover thy Face when Ingratitude is thrown at thee: If that degenerate Vice possess thee, hide thy self in the shadow of thy shame, and pollute not noble society. Grateful Ingenuities are content to be obliged within some compass of Retribution, and being depressed by the weight of iterated favours may so labour under their inabilities of Requital, as to abate the content from Kindnesses. But narrow self-ended Souls make prescription of good Offices, and obliged by often favours think others still due unto them: whereas, if they but once fail, they prove

prove so perversely ungrateful, as to make nothing of former courtesies, and to bury all that's past. Such tempers pervert the generous course of things; for they discourage the inclinations of noble minds, and make Beneficency cool unto acts of obligation, whereby the grateful World should subsist, and have their consolation. Common gratitude must be kept alive by the additional fuel of new courtesies: but generous Gratuities, though but once well obliged, without quickening repetitions or expectation of new Favours, have thankful minds for ever; for they write not their obligations in sandy but marble memories, which wear not out but with themselves.

## S E C T. XVIII.

**T**HINK not Silence the wisdom of Fools, but, if rightly timed; the honour of Wise Men, who have not the Infirmary, but the Virtue of Taciturnity, and speak not out of

the abundance, but the well weighed thoughts of their Hearts. Such Silence may be Eloquence, and speak thy worth above the power of Words. Make such a one thy friend, in whom Princes may be happy, and great Councils successful. Let him have the Key of thy Heart, who hath the Lock of his own, which no Temptation can open; where thy Secrets may lastingly ly, like the Lamp in *Olybius* his Urn,\* alive, and light, but close and invisible.

## S E C T. XIX.

**L**ET thy Oaths be sacred and Promises be made upon the Altar of thy Heart. Call not *Jove*\* to witness with a Stone in one Hand, and a Straw in another, and so make Chaff and Stubble of thy Vows. Worldly Spirits; whose interest is

---

\* Which after many hundred years was found burning under ground, and went out as soon as the air came to it.

† *Jovem lapidem jurare.*



their belief, make Cobwebs of Obligations, and, if they can find ways to elude the Urn of the *Prætor*, will trust the Thunderbolt of *Jupiter*: And therefore if they should as deeply swear as *Osman*\* to *Bethlem Gabor*; yet whether they would be bound by those chains, and not find ways to cut such *Gordian* Knots, we could have no just assurance. But Honest Mens Words are *Stygian* Oaths, and Promises inviolable. These are not the Men for whom the fetters of Law were first forged: they needed not the solemnness of Oaths; by keeping their Faith they swear, † and evacuate such confirmations.

~~to the ...~~

\* See the Oath of Sultan Osman in his life, in the addition to Knollys his Turkish history.

† Colendo fidem jurant. Curtius.

Digitized by Google

## S E C T. XX.

**T**HOUGH the World be Histri-  
 onical, and most Men live Iro-  
 nically, yet be thou what thou sin-  
 gly art, and personate only thy self.  
 Swim smoothly in the stream of thy  
 Nature, and live but one Man. To  
 single Hearts doubling is dis-cruci-  
 ating: such tempers must sweat to dis-  
 semble, and prove but hypocritical  
 Hypocrites. Simulation must be short:  
 Men do not easily continue a coun-  
 terfeiting Life, or dissemble unto  
 Death. He who counterfeiteth, acts  
 a part, and is as it were out of him-  
 self: which, if long, proves so irck-  
 some, that Men are glad to pull of  
 their Vizards, and resume themselves  
 again; no practice being able to na-  
 turalize such unnaturals, or make a  
 Man rest content not to be himself.  
 And therefore since Sincerity is thy  
 Temper, let veracity be thy Virtue  
 in Words, Manners, and Actions.  
 To offer at iniquities, which have so  
 little

little foundations in thee, were to be vitious up hill, and strain for thy condemnation. Persons vitiously inclined want no Wheels to make them actively vitious, as having the Elater and Spring of their own Natures to facilitate their Iniquities. And therefore so many, who are sinistrous unto Good Actions, are Ambi-dexterous unto bad, and *Vulcans* in virtuous Paths, *Achilleses* in vitious motions.

## S E C T. XXI.

**R**EST not in the high strain'd Paradoxes of old Philosophy supported by naked Reason, and the reward of mortal Felicity, but labour in the Ethicks of Faith, built upon Heavenly assistance, and the happiness of both beings. Understand the Rules, but swear not unto the Doctrines of *Zeno* or *Epicurus*. Look beyond *Antoninus*, and terminate not thy Morals in *Seneca* or *Epictetus*. Let not the twelve, but the two Tables be thy Law: Let *Pythagoras*

ras be thy Remembrancer, not thy textuary and final Instructor ; and learn the Vanity of the World rather from *Solomon* than *Phocylides*. Sleep not in the Dogma's of the *Peripatus*, Academy, or *Porticus*. Be a moralist of the Mount, an *Epictetus* in the Faith, and christianize thy Notions.

## S E C T. XXII.

**I**N seventy or eighty years a Man may have a deep Gust of the World, Know what it is, what it can afford, and what 'tis to have been a Man. Such a latitude of years may hold a considerable corner in the general Map of Time ; and a Man may have a curt Epitome of the whole course thereof in the days of his own Life, may clearly see he hath but acted over his Fore-fathers, what it was to live in Ages past, and what living will be in all Ages to come. He is like to be the best judge of Time who hath lived to see about  
the

the sixtieth part thereof. Persons of short times may Know what 'tis to live, but not the life of Man, who, having little behind them, are but *Januses* of one Face, and Know not singularities enough to raise Axioms of this World: but such a compass of Years will show new Examples of old Things, Parallelisms of occurrences through the whole course of Time, and nothing be monstrous unto him; who may in that time understand not only the varieties of Men, but the variation of himself, and how many Men he hath been in that extent of time.

He may have a close apprehension what it is to be forgotten, while he hath lived to find none who could remember his Father, or scarce the friends of his youth, and may sensibly see with what a face in no long time oblivion will look upon himself. His Progeny may never be his Posterity; he may go out of the World less related than he came into it, and considering the frequent mortality in

Friends

Friends and Relations, in such a Term of Time, he may pass away divers years in sorrow and black habits, and leave none to mourn for himself; Orbyty may be his inheritance, and Riches his Repentance.

In such a thred of Time, and long observation of Men, he may acquire a *Physiognomical* intuitive Knowledge, Judge the interiors by the outside, and raise conjectures at first sight; and knowing what Men have been, what they are, what Children probably will be, may in the present Age behold a good part, and the temper of the next; and since so many live by the Rules of Constitution, and so few overcome their temperamental Inclinations, make no improbable predictions.

Such a portion of Time will afford a large prospect backward, and Authentick Reflections how far he hath performed the great intention of his Being, in the Honour of his Maker; whether he hath made good the Principles of his Nature and what he was made

made to be ; what Characteristick and special Mark he hath left, to be observable in his Generation ; whether he hath Lived to purpose or in vain, and what he hath added, acted, or performed, that might considerably speak him a Man.

In such an Age Delights will be undelightful and Pleasures grow stale unto him ; Antiquated Theorems will revive, and *Solomon's* Maxims be Demonstrations unto him ; Hopes or presumptions be over, and despair grow up of any satisfaction below ! And having been long tossed in the Ocean of this World, he will by that time feel the In-draught of another, unto which this seems but preparatory, and without it of no high value. He will experimentally find the Emptiness of all things, and the nothing of what is past ; and wisely grounding upon true Christian Expectations, finding so much past, will wholly fix upon what is to come. He will long for Perpetuity, and live as though he made haste to be happy.

The

The last may prove the prime part of his Life, and those his best days which he lived nearest Heaven.

### S E C T XXIII.

**L**IVE happy in the *Elizium* of a virtuously composed Mind, and let Intellectual Contents exceed the Delights wherein mere Pleasurists place their Paradise. Bear not too slack reins upon Pleasure, nor let complexion or contagion betray thee unto the exorbitancy of Delight. Make Pleasure thy Recreation or intermissive Relaxation, not thy *Dianu* Life and Profession. Voluptuousness is as insatiable as Covetousness. Tranquility is better than Jollity, and to appease pain than to invent pleasure. Our hard entrance into the World, our miserable going out of it, our sicknesses, disturbances, and sad Remounters in it, do clamorously tell us we come not into the World to run a Race of Delight, but to perform the sober Acts and serious purposes of



of Man; which to omit were foully to miscarry in the advantage of humanity, to play away an uniterable Life, and to have lived in vain. Forget not the capital end, and frustrate not the opportunity of once Living. Dream not of any kind of *Metempsychosis* or transanimation, but into thine own body, and that after a long time, and then also unto wail or bliss, according to thy first and fundamental Life. Upon a curricule in this World depends a long course of the next, and upon a narrow Scene here an endless expansion hereafter. In vain some think to have an end of their Beings with their Lives. Things cannot get out of their natures, or be or not be in despite of their constitutions. Rational existences in Heaven perish not at all, and but partially on Earth: That which is thus once will in some way be always: The first Living human Soul is still alive, and all *Adam* hath found no Period.

SECT.

## S E C T. XXIV.

SINCE the Stars of Heaven do differ in Glory; since it hath pleased the Almighty hand to honour the North Pole with Lights above the South; since there are some Stars so bright, that they can hardly be looked on, some so dim that they can scarce be seen, and vast numbers not to be seen at all even by Artificial Eyes; Read thou the Earth in Heaven, and things below from above. Look contentedly upon the scattered difference of things, and expect not equality in lustre, dignity, or perfection, in Regions or Persons below; where numerous numbers must be content to stand like *Lacteous* or *Nebulous* Stars, little taken notice of, or dim in their generations. All which may be contentedly allowable in the affairs and ends of this World, and in suspension unto what will be in the order of things hereafter, and the new Systeme of Mankind which will

will be in the World to come; when the last may be the first and the first the last; when *Lazarus* may sit above *Cæsar*, and the just obscure on Earth shall shine like the Sun in Heaven; when personations shall cease, and Histrionism of happiness be over; when Reality shall rule, and all shall be as they shall be for ever.

## S E C T. XXV.

**W**HEN the *Stoick* said that life would not be accepted, if it were offered unto such as knew it, \* he spoke too meanly of that state of being which placeth us in the form of Men. It more depreciates the value of this life, that Men would not live it over again; for although they would still live on, yet few or none can endure to think of being twice the same Men upon Earth, and some had rather never have lived than to tread over their days once

---

\* *Vitam nemo acciperet si daretur scientibus.* Seneca.  
more.

more, *Cicero* in a prosperous state had not the patience to think of beginning in a cradle again. *Job* would not only curse the day of his Nativity, but also of his Renascency, if he were to act over his Disasters, and the miseries of the Dunghil. But the greatest underweening of this Life is to undervalue that, unto which this is but Exordial or a Passage leading unto it. The great advantage of this mean life is thereby to stand in a capacity of a better; for the Colonies of Heaven must be drawn from Earth, and the Sons of the first *Adam* are only heirs unto the second. Thus *Adam* came into this World with the power also of another, nor only to replenish the Earth, but the everlasting Mansions of Heaven. Where we were when the foundations of the Earth were lay'd, when the morning Stars sang together\* and all the Sons of God shouted for Joy, He must answer who asked it; who under-

stands Entities of preordination, and beings yet unbeing; who hath in his Intellect the Ideal Existences of things, and Entities before their Existences. Though it looks but like an imaginary kind of existency to be before we are; yet since we are under the decree or prescience of a sure and Omnipotent Power, it may be somewhat more than a non-entity to be in that mind, unto which all things are present.

## S E C T. XXVI.

**I**F the end of the World shall have the same foregoing Signs, as the period of Empires, States, and Dominions in it, that is, Corruption of Manners, inhuman degenerations, and deluge of iniquities; it may be doubted whether that final time be so far off, of whose day and hour there can be no prescience. But while all men doubt and none can determine how long the World shall last, some may wonder that it hath spun out

out so long and unto our days. For if the Almighty had not determin'd a fixed duration unto it, according to his mighty and merciful designments in it, if he had not said unto it, as he did unto a part of it, hitherto shalt thou go and no farther; if we consider the incessant and cutting provocations from the Earth, it is not without amazement how his patience hath permitted so long a continuance unto it, how he, who curst the Earth in the first days of the first Man, and drowned it in the tenth Generation after, should thus lastingly contend with Flesh and yet defer the last flames. For since he is sharply provoked every moment, yet punisheth to pardon, and forgives to forgive again; what patience could be content to act over such vicissitudes, or accept of repentances which must have after penitences, his goodness can only tell us. And surely if the patience of Heaven were not proportionable unto the provocations from Earth; there needed an Inter-

cessor

cessor not only for the sins, but the duration of this World, and to lead it up unto the present computation. Without such a merciful Longanimity, the Heavens would never be so aged as to grow old like a Garment; it were in vain to infer from the Doctrine of the Sphere, that the time might come when *Capella*, a noble Northern Star, would have its motion in the *Æquator*, that the Northern *Zodiacal* Signs would at length be the Southern, the Southern the Northern, and *Capricorn* become our *Cancer*. However therefore the Wisdom of the Creator hath ordered the duration of the World, yet since the end thereof brings the accomplishment of our happiness, since some would be content that it should have no end, since Evil Men and Spirits do fear it may be too short, since Good Men hope it may not be too long; the prayer of the Saints under the Altar will be the supplication of the Righteous World. That his mercy would abridge their languishing Expectation

and hasten the accomplishment of their happy state to come.

## S E C T. XXVII.

**T**HOUGH Good Men are often taken away from the Evil to come, though some in evil days have been glad that they were old, nor long to behold the iniquities of a wicked World, or Judgments threatened by them; yet is it no small satisfaction unto honest minds to leave the World in virtuous well temper'd times, under a prospect of good to come, and continuation of worthy ways acceptable unto God and Man. Men who dye in deplorable days, which they regretfully behold, have not their Eyes closed with the like content; while they cannot avoid the thoughts of proceeding or growing enormities, displeasing unto that Spirit unto whom they are then going, whose honour they desire in all times and throughout all generations. If *Lucifer* could be freed from his  
dismal



difmal place, he would little care though the reft were left behind. Too many there may be of *Nero's* mind, who, if their own turn were ferved, would not regard what became of others, and, when they dye themfelves, care not if all perifh. But good Mens wifhes extend beyond their lives, for the happinefs of times to come, and never to be known unto them. And therefore while fo many question prayers for the dead, they charitably pray for thofe who are not yet alive; they are not fo enviously ambitious to go to Heaven by themfelves; they cannot but humbly wifh, that the little Flock might be greater, the narrow Gate wider, and that, as many are called, fo not a few might be chofen.

## S E C T. XXVIII.

**T**HAT a greater number of Angels remained in Heaven, than fell from it, the School-men will tell us; that the number of bleffed Souls will

not come short of that vast number of fallen Spirits, we have the favorable calculation of others. What Age or Century hath sent most Souls unto Heaven, he can tell who vouchsafeth that honour unto them. Though the Number of the blessed must be compleat before the World can pass away, yet since the World it self seems in the wane, and we have no such comfortable prognosticks of Latter times, since a greater part of time is spun than is to come, and the blessed Roll already much replenished; happy are those pieties, which solicitously look about, and hasten to make one of that already much filled and abbreviated List to come.

## S E C T. XXIX.

**T**HINK not thy time short in this World since the World it self is not long. The created World is but a small *Parentthesis* in Eternity, and a short interposition for a time between such a state of duration, as was before

before it and may be after it. And if we should allow of the old Tradition that the World should last Six Thousand years, it could scarce have the name of old, since the first Man lived near a sixth part thereof, and seven *Methusela's* would exceed its whole duration. However to palliate the shortness of our Lives, and somewhat to compensate our brief term in this World, it's good to know as much as we can of it, and also so far as possibly in us lieth to hold such a *Theory* of times past, as though we had seen the same. He who hath thus considered the World, as also how therein things long past have been answered by things present, how matters in one Age have been acted over in another, and how there is nothing new under the Sun, may conceive himself in some manner to have lived from the beginning, and to be as old as the World; and if he should still live on 'twould be but the same thing.

## S E C T. XXX.

**L**ASTLY, if length of Days be thy Portion, make it not thy Expectation. Reckon not upon long Life: think every day the last, and live always beyond thy account. He that so often surviveth his Expectation lives many Lives, and will scarce complain of the shortness of his days. Time past is gone like a Shadow; make time to come present. Approximate thy latter times by present apprehensions of them: be like a neighbour unto the Grave, and think there is but little to come. And since there is something of us that will still live on, join both lives together, and live in one but for the other. He who thus ordereth the purposes of this Life will never be far from the next, and is in some manner already in it, by a happy conformity, and close apprehension of it. And if, as we have elsewhere declared, any have been so happy as personally to under-stand

stand Christian Annihilation, Extasy, Exultation, Transformation, the Kiss of the Spouse, and Ingression into the Divine Shadow, according to Mystical Theology, they have already had an handsome Anticipation of Heaven; the World is in a manner over, and the Earth in Ashes unto them.

*F I N I S.*

BOOKS Printed for and Sold by  
 CORNELIUS CROWNFIELD  
 at the UNIVERSITY-PRESS  
 in CAMBRIDGE



**S**uidæ Lexicon, Græcæ & Latine. Tek-  
 tum Græcum cum Manutiorum edi-  
 cibus collatum a quamplurimis mendis pur-  
 gavit, Notisque perpetuis illustravit: Ver-  
 sionem Latinam Æmilii Porti innumeris  
 in locis correxit; Indicesque Auctorem &  
 Rerum adjecit *Ludolphus Kusterus*, Profes-  
 sor humanorum literarum in Gymnasio  
 Regio Berolinensi. 3 Vol. Folio, 1710.

Philosophiæ Naturalis Principia Mathe-  
 matica. Auctore *Isaaco Newtono*, Equite  
 Aurato. Editio Secunda Auctior & Emen-  
 datior. Quarto, 1713.

C. Crispi Sallustii quæ extant; cum  
 Notis Integris Glareani, Rivii, Ciacconi,  
 Gruteri, Carrionis, Manutii, Putschii,  
 Doussæ; Selectis Castilionei, C. & A. Pop-  
 mæ, Palmerii, Ursini, J. Fr. Gronovii,  
 Victorii, &c. Accedunt Julius Exsuperan-  
 tius, Porcius Latro: & Fragmenta Histo-  
 ricorum Vett. cum Notis a Popmæ. Re-  
 censuit, Notas perpetuas, & Indices adje-  
 cit *Josephus Wasse*, Coll. Regi. apud Can-  
 tab. Socius; & Nobiliss. Marchioni de  
 Kent a Sacris Domesticis. Praemittitur  
 Sallusti Vita, Auctore, V. Cl. *Joanne Cle-  
 rico*. Quarto, 1710.

C. Julii

C. Julii Cæsaris quæ exstant Omnia.  
Ex Recensione Joannis Davissii. Coll Re-  
gin. Cantab. Socii, cum ejusdem Animad-  
versionibus ac Notis Pet. Siacconii, Fr.  
Hotomanni, Joan. Brantii, Dionys. Vossii  
& aliorum. Accessere Metaphrasis Græca  
Librorum vii. De Bello Gallico, nec non  
Indices necessarii. *Quarto*, 1706.

*Remarks upon a late Discourse of Free-  
Thinking In a Letter to F. H. D. D. By  
Phileleutherus Lipsiensis; In Three Parts,*  
*Octavo* 1714.

*A Sermon upon Popery: Preach'd before  
the University of Cambridge, November  
the fifth 1715. By Richard Bentley, D.  
D. Master of Trinity College, and Chap-  
lain to His Majesty Octavo* 1715.

Bernhardi Varenii Geographia Genera-  
lis, in qua affectiones generales Telluris ex-  
plicantur. Adjecta est Appendix, præcipua  
Recentiorum inventa ad Geographiam  
spectantia continens, A Jacobo Furin, A.  
M. Collegii S. Trinitatis Socio, & Scholæ  
Publicæ Novocastrensis Archididascalo.  
*Octavo*, 1712.

Emendationes in Menandri & Philemonis  
Reliquias, ex nupera Editione Joannis  
Clerici: Ubi multa Grotii & aliorum,  
plurima vero Clerici errata castigantur.  
Auctore Phileleuthero Lipsiensi. Scriptæ  
Anno MDCCX. Accedit Epistola Critica  
Richardi Bentley de Joanne Malela Antio-  
cheno; Scripta Anno MDCCXI. Editio  
Alteræ

**Alera Emendation.** *Octavo*, 1713.

**Q. Horatius Flaccus** ad nuperam *Richardi Bentleii* Editionem accurate expressus. Notas addidit *Thomas Bentleius*, A. B. Collegii S. Trinitatis apud Cantabrigienses Alumnus. *Octavo*, 1713.

**M. Minucii Felicis Octavius**, ex iterata Recensione *Joannis Davissii*, LL. D. Coll. Regin. Cantab. Socii; cum ejusdem Animadversionibus, ac Notis Integris Des. Heraldii & Nic. Rigaltii, nec non Selectis aliorum. Accedit *Commodianus*, Ævi Cyprianici Scriptor, cum Observationibus antehac Editis, aliisque nonnullis, quæ jam primum prodeunt. *Octavo*, 1712.

**Θεοφράστου Χαρακτῆρες Ἠθικοί.** Theophrasti Characteres Ethici. Græce & Latine. Cum Notis ac Emendationibus *Isaaci Casauboni* & Aliorum. Accedunt *Jacobi Duporti* Prælectiones jam primum Editæ. Græca cum vetustissimis MSS. collata recensuit, & Notas adjecit, *Pet. Needham*, S. T. B. Coll. Div. Johan. Cantab. Socius. *Octavo*, 1713.













